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Foreign Correspondence.

FOREIGN CORRESPONDENCE OF THE NEW-YORK EVANGELIST.

NEW SERIES OF LETTERS FROM ROME.

ROME, *Dec. 31st*, 1849.

It becomes more and more evident that the restoration of the government of the Cardinals, was the restoration of Popish despotism in undiminished pretensions. Separated from the charities of domestic life; accustomed to great deference on the part of their inferiors, and to fawning solicitations from the great; appearing often in splendor before a prostrate people at state and church ceremonies; and handling a power which claims passive obedience, and which extends to the very secrets of the heart; the Cardinals see only the meaner side of human nature, and fall easily into a merciless asceticism, which looks upon a palpitating heart, as calmly as a chemist watches his crucible. They call their government spiritual, and pretend to have primary regard to the salvation of souls: they cling with a death grasp to temporal power, and threaten eternal damnation for the violation of a police order.

The Pope, from his supreme position, and the safety of his authority in the church, is more accessible to motives of clemency. Although entrenched behind the decrees of the church, he cannot but feel his responsibility for some show of good heart to the world; but the Cardinals are a corporation, and feel nothing of the kind in matters of government. *It is plain enough that the Papacy cannot accept in full the propositions of Louis Napoleon and retain its identity*; but in the belief of many who had access to the Pope and Cardinals, of men who pass with the world for judicious and charitable men, the insuperable difficulty of the French Cabinet in its efforts to bring round the Pontiff and Cardinals to more liberal measures, is the consequent disappointment of the Cardinals in their expected revenge. They were driven out with every form of insult by a people whom they despised; they are now restored by foreign arms, and the people will be dealt with accordingly. French intercessions are idle. But let us come to facts.

The commerce and industry of the Papal States had suffered to such a degree under the burden of feast days, nearly a hundred in all, in which labor was suspended, that the necessity for the relaxation of the police regulations in the case was admitted by the Papal authorities, and the Government had grown far more lenient upon the subject than of old. Under the republic, these absurd regulations interfering with honest industry were abolished; but the moment the Cardinals returned, the old police regulations were enforced with the utmost rigor, and this notwithstanding the increased necessities of the poor people under the calamities brought upon them by two years of revolution. An open shop window on a feast day, will now inevitably bring a man to prison before morning. The act is denounced in Government hand-bills as an insult to the church, and grievous to the consciences of the Christian community. During the last 12 days the stores have been closed five days beside the Sabbaths. The Cardinals, however, have no families to support, and are above want; they can talk of commercial distress as a blessing to the souls of the people.

The church teaches that the prayers of the living may profit the dead, and thus touches the natural affections of families to the quick: yet we have recently seen mothers, wives, sisters and daughters, dragged to prison by night at the order of the Cardinals, for being present at a mass for the repose of the souls of their nearest kindred, who died fighting for their country against foreign invaders.

The Pope had excommunicated these republicans, and mothers' hearts must be stifled even in prayer, for sons who contest his temporal power. The Cardinals know that this fiction of Purgatory brings them in money, and holds the people in terror, but what do they know of parental anguish seeking a lost child? We know a gentleman, bred as a lawyer, who was present at an interview with the Cardinals at which a plea for clemency in some such heart matter was presented to them; but said he, "you might as well talk of mercy to a pack of wolves."

The case of Dr. Achilli has brought out the spirit of the present Roman Government in a way to satisfy the world that Popery is the same unscrupulous, remorseless, and gospel-hating power that it was in the days of [illegible]. He was arrested, in the first place, under a name not his own; by means of deception practiced upon a French officer, who supposed himself obeying an order from the French Prefecture; and upon criminal charges of the most awful kind. Upon his remonstrance at his arrest under the name given, he was told that he was only to be taken before the French Prefect, who would see that no injustice was done him. But he was not allowed to see this officer: he was given immediately into the hands of the Papal police, and taken next morning to the Inquisition. The interference of M. de Tocqueville, the Minister of Foreign Affairs at Paris, was repulsed by the accusations of seduction and murder, dating back some 18 years, and to before his succession of high honors in the church. But the committee of investigation in their first interview with M. Corcelles, the French Minister at Rome, were told, "Gentlemen, these charges are entirely dropped; there is absolutely nothing in them. The Cardinals claim authority over this man as an apostate ecclesiastic, and we have nothing to do with the matter, as he is a Roman!" And there, at the threshold of the Inquisition, French intercession has ceased. The Cardinals have said firmly, "The Papal Government is decided not to give this man up." He was married but a few weeks before his arrest, (lawfully married under the Roman Republic,) but neither his wife nor any of his kindred have been permitted to see him. His wife has been compelled to leave Rome to escape the persecutions of the priests, who three times came to her residence, each time took away her Bible, and threatened her with penalties. He has now been about six months in close confinement, and has not yet been examined! Lately he has been thrust into solitary confinement and put under a severer discipline! There he lingers; a witness to the violated honor of France, whose name that nation will yet blush to read; and a witness against Rome, whose influence will be mighty for her downfall.

The early interference of the British Consul had the effect of removing Dr. Achilli from the Inquisition to the Castle St. Angelo, and there by some oversight he was put into a room with three others. But a fortnight ago the Cardinals received a complaint against him from a priest named Diamilla, who was imprisoned there for stealing medals and coins from the Vatican. This thief was horrified that the Doctor ate meat on Fridays, and "turned the heads of his fellow-prisoners by his doctrine." This complaint brought down a very severe order from the Cardinals, who were no little astonished that he had not been in solitary confinement from the first. The French Government removed him to the Castle, and has recently sent orders not to allow his return to the Inquisition. If they can do thus much, why can they not release him? They admit the deception practiced in his arrest, and his innocence of the criminal charges. But the authority of the Inquisition is precisely the authority of the Pope himself. In restoring the Pope the French have re-opened the Inquisition; and their pretended horror of religious persecution is ridiculous.

In proof that the Papal Government itself is simply the Inquisition, we have only to take its police regulations. For example: the police accompany the priests to houses to search for Bibles. The doors are guarded, and the family threatened with arrest if they refuse to give up this and other books forbidden by the church. If a Roman family profess themselves Protestants and claim a right to their Bibles, they subject themselves to endless annoyances, after the seizure of their books.

The police accompany the priests in a thorough visitation of families, to see that every one has been to confession and partaken of the sacrament. Whoever cannot produce a ticket in evidence of his confession is reported, and upon refusal to submit is excommunicated. If a tradesman, his customers are threatened with similar sentence if they encourage him; if a teacher, he is silenced at once, and whatever his standing or employment he is liable every moment to banishment. The profession of teaching is particularly looked after. Even a drawing master is obliged to pass an examination as to his religious faith, before he can obtain a license.

Even foreigners are forbidden to hold prayer-meetings for their own countrymen in their private apartments. They may have balls, as often as they please, feast days and all; but a re-union of half a dozen friends on the Sabbath for religious service is a political offense! Should a Roman attend such a meeting, he would be liable to imprisonment. These are not theories, but laws; and laws that are executed. Still the French only restored the Pope: the Inquisition, never! They are too honorable for that!

"IN SEASON—OUT OF SEASON."

Dr. Chalmers once spent an evening with a family in Scotland, and the themes of their conversation were of a worldly character. At the close of the evening a visitor was struck with apoplexy, and died very suddenly. The doctor stood over him the very picture of despair. At last he said—

"Had I known that this man would have been called so suddenly from time to eternity, would I not have felt it my duty to have pointed him to the Savior?" Perhaps it would have been deemed by some *out of season*; but doubtless it would have been *in season in the sight of God*.

This case is a word to the conscience of many—is it not, reader, to *thine*? How many souls have passed from your society and influence, unwarned to the judgment—whom you would probably have warned if you had known they were going so soon, or if you had thought that your faithfulness to their souls might have saved them—now to human view lost forever! Do you indeed believe that the issues of this earthly probation are changeless and eternal? Then since this probation may close in a night, it cannot be out of season to improve the day and the evening well.

CORRESPONDENCE OF THE N. Y. EVANGELIST.

LETTERS FROM CALIFORNIA.

SACRAMENTO CITY, Alta California, *November 23rd*, 1849.

MR. EDITOR—The rainy season is already upon us in uncommon violence. November is usually reckoned as the beginning of the wet months—while, as a general thing, very little rain falls before Christmas. Already a larger amount of water has been discharged upon us than fell last year up to the first of January. The consequence of all this has been that the rains have overtaken almost everybody in a very unfortunate state of unpreparedness.

Out-of-door business has been arrested; thousands on thousands of dollars' worth of goods have been damaged or spoiled; health has been exposed and injured, and the lives of many greatly endangered. There has been hardly any perceptible abatement in the ravages of disease—at least, there has been much less than we hoped for from the change of season. There would have been at best a vast deal of discomfort, suffering, disease and death resulting from exposure to damps and rains and chills, and from the want of a suitable diet, and a sufficient variety of food; but *now* the case is and must be greatly aggravated. The amount of provisions and clothing in the mines is vastly deficient—the roads are almost impassable, and soon it will be out of the power of man or beast to carry a pound of goods a dozen miles. It already costs fifty dollars per hundred to get goods conveyed 50 miles hence to *Sutter's Mill*. Longer distances are even *more* in proportion—because the roads become worse the farther they proceed beyond certain points. There are vast multitudes in camp among the hills, living either in tents or log-houses, who have intended to winter there, and dig what they might. But if the rains do not cease for awhile, so that they can obtain supplies, a part must pay enormous and ruinous prices or starve; and a part must come down here or go to other points, where food can be had in abundance at one rate or another. It is not possible for one-half of those now in the mines to subsist on what stores they already have. And it is appalling to think that superadded to all other causes of depression, sorrow, sickness, and fatal disorders, there may also be the danger of actual starvation. Many a poor man, without money, without friends near him, sick, pining and desolate, will die during the coming few months of sadness, neglect and want. Down beneath the hurry and excitements of business, the profits of trade, the influx of money from profitable investments, and the golden abundance of the favored few in the mines, there is an under-current of heart-sickness, poverty and wretchedness here in California, which daily wrings the heart with pain, and which one would not believe to exist, until his own eyes had seen it.

The vote upon the adoption of the Constitution framed by the recent Convention for the State of California, was taken on the 13th inst. The Constitution is undoubtedly adopted by a large majority—though some of its features were obnoxious in the view of many. It might have been a great deal worse—though susceptible of improvement, and so the people have accepted it as a welcome boon. The election of State officers, members of Legislature, and members of Congress, occurred on the same day, and has resulted in the choice of Judge *P. H. Burnet*, Governor, and *J. McDougal*, Lieutenant Governor. The complexion of the Legislature is such [illegible] Hon. *D. Gwinn*, formerly M. C. from Mississippi, will probably be sent to the U. S. Senate; though strenuous efforts will be made in behalf of Hon. *T. B. King*, late of Georgia, *Col. Fremont*, *Mr. Hallock*, now Secretary of State, and several others. *G. W. Wright*, late of Massachusetts, is elected one of the Congressmen. Mr. W. is a young man of no great talents, but of vast wealth. This wealth, it is said, he has not scrupled to employ in securing his election. One who ought to know, assures me that he (Mr. W.) sent ten thousand dollars into this district for electioneering purposes. Such bribery and corruption are a scandal and an outrage; but I know not as there is any remedy for them, save in a better tone of public sentiment, and in a purer state of morals and religion. It is yet uncertain whether the other gentleman elected is *Mr. R. H. Price*, late a purser in the Navy, or *Mr. E. Gilbert*, of the "Alta California" newspaper; the probabilities, however, seem to lie in favor of *Mr. Price*, who also possesses a princely fortune—which, likewise, may have recently suffered some. On the whole, we seem destined to be far more *honorably* than ably, efficiently and righteously represented in the next Congress at Washington. We trust it is not always to be so. We have honest, capable, fit, strong men enough among us, who certainly ought to have been where others are. Times will change. May a "good time" come!

We have received a mail from the Atlantic States at last! For three months previous we were doomed to a vain expectancy. Again and again the steamers left Panama, without waiting for the arrival of the mails across the Isthmus. But finally, on the first of the current month, came the mail matter, or *portions* of the mail matter for three entire months, at once. Even amid our vexations, we were overjoyed to receive tidings from our friends, and information concerning the state of affairs in the East. We have much to complain of regarding this great steamboat monopoly on the Pacific—the exactions, the waywardnesses, the extortions they are guilty of who manage it, and the utter indifference to the comfort of individuals and to the public welfare they constantly manifest. Everybody here is beginning to consider it an intolerable evil. The public man from here who does not labor to break it down—will himself break down speedily in the popular estimation. Though not one of the most prominent of the "sorrows of California," —this is by no means the one least talked of, or least lamented.

Closely allied to the *steaming* calamity, is our wretched Post Office system, or rather, our horrible Post Office confusion. The scene on the plains of Shinar of old—or the meeting of the witches in Macbeth, would either of them be unlike that witnessed at San Francisco on the arrival of a steamer, and the opening of a mail—but one sets his fancies at work in vain to find anything parallel or similar to it. Everything is inadequate; the building, the accommodations, the clerks, the places of delivery. After the arrival of the late mails, the Post Office was thronged from morning till night. Men stood in long processions, one after another, in the rain and mud, a half a day at a time, waiting each for his turn to come for inquiring at the window. A person can get only a solitary letter at a call. In multiplied instances, an individual has obtained a single letter each day for several successive days—though assured at every inquiry that there were no more for him. Formerly every one helped himself to newspapers—and those who were adepts at the business secured to themselves all the *best* papers—no matter to whom directed. That is stopped now; but it is exceedingly difficult still to obtain a half of one's papers;—*why*, we do not know. So shabby is the whole affair, that we congratulate ourselves if we receive anywhere near one half of the letters and papers we are expecting. We hope the P. M. General will be energetic and wise enough to correct the evils and reform the abuses forthwith, and save us a thousand murmurings and rebellions in heart.

There is nothing specially new in the aspect of religious affairs among us. One of the most serious evils we encounter is the want of *stability* in the population. Men move and shift with wonderful facility in this region. Persons build, sell out, go to the mines, return, start business anew—give it up, go to some other place, and there pursue the same course. Thus we have few who feel that this is their residence, or their home. We Presbyterians, have secured a lot, and are striving to raise means to erect a temporary church-building. We may fail—but if we do, we shall fail struggling against difficulties of all sorts. At present, we worship where and how we can. Our congregations are large and respectable—though the Methodist brethren now meet in the little church which was sent them from Baltimore. Several of the clerical brethren from below have recently visited us, and have been cordially welcomed. Their presence and sympathy have cheered and encouraged us, in our hard, wide field of toil.

Yours, &c. J. A. B.

FOR THE NEW-YORK EVANGELIST.

HOW FAR IS IT TO HELL?

Multitudes are on the way there, and may like to know how far is it off. I would answer such, that hell is much nearer to them than heaven is. They have been going directly away from the latter place, ever since they have been able to walk; and every step, which has borne them farther from heaven, has brought them one step nearer to the bottomless pit. In fact, they are already so near the verge of the pit, that it is a thousand wonders that they have not fallen off before now. Surely it is of the Lord's mercies that they are not consumed. Thousands, who seemed no nearer than they are, have fallen off, no more to hear the voice of mercy, saying "Come unto me and be saved." Though hell is concealed from the sight of those who are walking upon its brink, yet they are never sure but the next step will plunge them into it. They are very apt to cry, "Peace and safety," while their danger is most imminent. God has set them on slippery places, where to fall is instant ruin. It is said of Dives, that he *died and was buried, and in hell he lifted up his eyes, being in torments*. No sooner dead than damned. Only one step from the palace to the pit. Little did he think, when faring sumptuously with his ungodly brothers, that hell was moved for him, and waiting, with open jaws, to receive him, in a moment. He doubtless felt secure, and had no apprehension that death and hell waited on him, at every turn, and were ready to make him their prey, the instant that offended heaven should speak the word. But such was the fact. In all his revels, in all his walks, and in all his slumbers, death, though invisible, was his constant companion, with his spear poised, and ready to strike the fatal blow. And hell was just as near as death. In truth the pathway of the sinner, from the cradle to the grave, lies right along the crumbling edge of the world of woe. He never gets a single step from it; nor can he, unless he throws himself, as guilty and lost, at the foot of the cross. As an illustration of the nearness of hell, I will relate an occurrence, which happened in less than twenty-five miles of this place, some years since. An ungodly, profane wretch, who resided in Stanwich Society, in the town of Greenwich, Connecticut, went across the State line into New-York to an acquaintance. Some clams were lying there which he proposed to roast. Just at this time a cloud arose heavily charged with electricity. While he was engaged roasting the clams, the rain came down the chimney in such quantities, as nearly to extinguish the fire, and frustrate the wicked man's operations. Irritated at his own disappointment he exclaimed with an oath, "*I will roast the clams, if I go to hell after fire.*" Just at that instant, as he sat by the fire-place with the tongs in his hand, a thunder-bolt came down the chimney, and struck him dead on the spot. He doubtless found to his cost, that it was but a very short distance between that house and hell. The above circumstance, were related to me by a good deacon, who knew the man, and saw the procession pass, when the corpse was taken home.

E. D. K.

FOR THE NEW-YORK EVANGELIST.

WAY-MARKS.

BY DR. CESAR MALAN, GENEVA, SWITZERLAND.

STRAIGHT-FORWARD.

(*Journal of a Missionary.*)

"Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." (Levit. 19: 17.)

So speaks the Lord; but how difficult [illegible] it is to obey that command! Either by want of love for a soul, or by want of humility and simplicity of heart, one delays to give the warning, to pit the meek admonition, and the neighbor is left alone, as a prey, to his sin, or to his error!

Such was my temptation, and, indeed, my great danger, when, as I was walking on the deck of a steamer, I stood by some sailors who were playing cards. We were on sea from two days, and it was Sunday morning. I felt deeply the impropriety of that amusement, in the hallowed time; and immediately I prepared a kind admonition. But a difficulty arose in my mind, when I considered that many people would hear or perceive my address, and that so these men should incur a greater blame.

But duty was before me, and the Scripture quoted above was sounding within my heart, where his voice, "Love thy neighbor!" was also speaking aloud; then, said I, at length, "'Straight-forward!' and may the Spirit of peace and true charity be my guide and teacher!"

I addressed, therefore, one of the players, very softly, but in a solemn way, saying, "What is not done to the glory of God, is a gain for the Devil. Say, therefore, my friends, do you really play as Christians, or as unbelievers? And, besides, pray, support my addressing you. I speak, I assure you, as a friend to your souls."

At once the cards were laid aside, and all the men looked at me in silence. Then I continued to address them, as much affectionately as I could, speaking of our natural misery, but of the great mercy of God, and of his grace in his Son Jesus; and many times I repeated these words: "It is a gift! It is a grace! Let your heart hold it without any fear."

Then one of the sailors, a man of a serious countenance and calm behavior, said to me, and very slowly: "It is the only thing needful you are speaking of, sir!" Do you know it? said I. "At least something of it!" answered the man, who immediately rose, and was followed by his comrades; and I saw them no more that morning.

But on the evening, when walking again on the fore-deck, I saw the same men drinking by turns a bottle of beer. Then, when I was nearer, the same sailor who had made his observation on the "thing needful," stretched out the bottle to me, saying: "Be so kind, sir, as to take also a draught!" Much obliged, indeed, said I. I do not feel thirsty. "But, sir," replied the man, "it is, just as you have said this morning, a gift, a mere gift. Pray! do not refuse it from us!"

I know, said I, very seriously, that your kind offer is a gratuitous one; and I feel, indeed, thankful for it. But I will receive it only if you, a Christian, you give that "glass of beer," in the name of the Lord Jesus; and to me, as to one of his disciples!

The silence was really imposing. The whole crew and a large number of passengers had flocked together, and all were deeply interested to the issue of that scene; especially because the missionary was solemn, and waiting for the sailor's answer.

"But, sir!" exclaimed again this man, "it is a gift; a free gift. Hold it, therefore, boldly!" Once more, said I, I will receive it for Christ's name's sake; and not otherwise! "That being so, sir," respectfully and humbly answered the sailor, as he pulled off his cap, "it is, indeed, in the name of our Lord and Savior Jesus Christ, that I present to you this bottle, begging that you would drink of it." I receive it, therefore, said I, pulling off also my hat, and in the sight of our Lord, I, one of his disciples, I receive from you, my brother, what you give to me, for his glorious name's sake. May he remember your confession, and your gift, in his own day!

Then, having drank some beer, I returned the bottle to the sailor, who respectfully bowed to me.

Now I perceived another sailor, a high and stout man, close behind the first, who smiled rather with a sneering on his lips. Then I went straight on to him, and embracing his shoulders with my left arm, I placed my right hand upon his heart, and I said, solemnly, to the attentive circle: "Oh! my friends! what a pity! This man keeps still a stony heart!" The sailor thrilled strongly; and then speaking to his ear, I whispered: "Dear friend! you must have this heart changed, by believing in the Lord Jesus!" "I will do it!" answered, in a low voice, the man; and I left the place.

I was greatly moved, even to tears; and after consideration before the Lord, remembering what was at first my staggering and reluctancy, I thanked that faithful Master, who, in his grace, had compelled me first to have some love for my neighbor, and then to go "straight-forward" to him.

FOR THE NEW-YORK EVANGELIST.

MADAME ROLAND.

BY REV. JOHN S. C. ABBOTT.

At the close of the sitting of the Constituent Assembly, M. Roland and wife returned to La Platiere, their country seat at Lyons. Madame Roland immediately engaged in all the tranquil employments of country life, pruning her vines, feeding her poultry, and superintending all the operations of the spacious farm. The intoxicating draughts of power and homage which they had quaffed in the great metropolis, gave a taste of insipidity to their rural pursuits, and but a few months passed away before they were both again in Paris, participating in all the debates and plans of the leaders of the revolutionary party. M. Roland was grave, taciturn, oracular. His reputation for stoical virtue and incorruptible integrity, gave a wide sweep to his influence, and his very silence invested him with a mysterious wisdom. He had no brilliant powers, and consequently exciting but little envy, was freely thrust forward by all who could through him, as the unobjectionable head of a party, promote their own interests. He was what we call in America an *available* candidate. Madame Roland, on the contrary, was animated and brilliant. Her genius was universally admired, her bold suggestions, her shrewd counsel, her lively repartees, her cutting sarcasm, and the deep and unquestioned sincerity and enthusiasm of her soul, ever gathered around her chair Petion, Robespierre, Brissot, Vergniaud, and others then unknown, but whose names subsequently resounded through the civilized world.

The spirit of the revolution was now advancing with gigantic strides, and the throne was trembling beneath the heavy blows of the insurgent people. The Legislative Assembly was now in session, from a seat in which all were by law excluded who had been members of the preceding Constituent Assembly. Massacres were rife all over the kingdom. The sky was nightly illumined by conflagrations. The nobles were fleeing from perils and death, to find refuge in the bosom of the little army of emigrants at Coblentz. The power of the king was virtually demolished, and the royal family were insulted and imprisoned. Under these circumstances Louis was compelled to dismiss his Ministry, and call in another more acceptable to the people. M. Roland became one of the prominent members of this Ministry. As the candidate of the people and the advocate of popular rights, it was his necessity as well as his inclination to urge upon the king those measures, which curtailed the prerogatives of the despotic throne of the Bourbons.

The king and Maria Antoinette yielded reluctantly, and inch by inch, to a pressure which they could not resist. And often the king, seeing the desperate state of his affairs, and his whole realm in the agitation of the most frightful revolution, felt disposed to throw himself into the arms of M. Roland for protection. The wife of the philosophical Minister, however, was fully aware of the danger of her husband's position. Her husband was at the comparatively moderate measures of political reform. But she saw another party, noisy, turbulent, sanguinary, rising beneath them, and threatening with destruction all connected in any way with the execrated throne. Her less sagacious husband was not equally aware of the danger, but at her suggestion adopted precautionary measures, which were indicative rather of a wife's tender solicitude for her husband, than of magnanimous protection of a ruined royal family.

The new party now emerging from the lowest strata of society, upheaving all its superincumbent masses, and threatening both the throne and the Girondists with ruin, was called the Jacobin party. The Girondists, who would respect the king, and were at first in favor of a constitutional monarchy, trembled before the mysterious apparition now looming before them, and in the vain endeavor to retain their power, strove, by advocating a republic, to conciliate the masses clamoring for the overthrow of all human distinction. The influence of Madame Roland over the Ministry was such, that many clamors were raised against her as being the head of the government, and the Jacobins, now rising fast into power, were gathering their energies for the ruin of all who stood in their way. Madame Roland wrote an address to the king, demanding great concessions, in behalf of the rights of the people. Her husband presented the address. The king was offended, and the obnoxious Minister dismissed. Immediately the cry of persecution was raised. M. Roland was called a martyr, and the eloquent address from the pen of his wife was circulated, by hundreds of thousands of copies, all over the kingdom. From the high office of wealth and power M. Roland and wife retired to humble apartments, receiving the adulation of the people, adored as victims sacrificed in their behalf to royalty. They had retired, however, to still greater power.

Influential men, men who made their voices heard and their influence felt, through the mustering masses, assembled nightly at their room to deliberate respecting the political regeneration of France. And here it was that the idea first arose of the entire demolition of the throne, and the establishment of a republic. M. Roland had been the idol of the people. His grave manners, his simple habits, his austere virtue, had won universal confidence. His dismission fanned to increased intensity those flames of revolutionary frenzy, which were now glaring with portentous flashes in every part of France. The people, maddened and intoxicated with the discovery of their power, were now arrayed, with irresistible thirstings for destruction and blood, against the king, the court, and the nobility. Chateaux were sacked and burned. A demoniac mob pillaged Versailles, piercing with their sabres the royal bed, from which the queen had but just escaped. The royal family were imprisoned in the Tuileries, each day drinking of the cup of humiliation to its deepest dregs. Austria and Prussia were preparing armies to unite with the emigrants at Coblentz, and marching to Paris, to replace the king upon his throne. Excitement, consternation, frenzy pervaded all hearts. A vast gathering of countless thousands of women and boys, and wan and starving men, met in the streets of Paris. Harangues against the king and the aristocrats, rendered them delirious with rage. They crowded all the avenues to the Tuileries, burst through the gates and over the wall, dashed down the doors and the windows, and rioted through all the apartments most sacred to royalty. With loud clamors they demanded the restoration of Roland, and heaped every imaginable insult upon the king and queen. The dismissed Minister was recalled, and again Madame Roland took possession of the splendidly furnished apartments in which Madame Neckar, in the days of her glory, had so triumphantly reigned.

The peculiarity of Madame Roland's character, and her great moral courage, was illustrated by the mode of life she vigorously adopted. In a position of the highest power, with rank and wealth bowing obsequiously around her, she resolved that she would give no parties, and make no visits.—"My love of study," she said, "is as great as my detestation of cards, and the society of silly people affords me no amusement." Twice a week she gave a dinner to the members of the Ministry, and other influential men in the political world, with whom her husband wished to converse. The palace in which she resided was spacious and gorgeously furnished. She selected for her own use one of the smallest parlors, and converted it into a library and a study. Here she lived, engrossed in study and busy with her pen. She was often surrounded by the leading men of the times, and the most important deliberations were carried on in her presence. She possessed that peculiar tact which enabled her often to guide the course of political measures, without appearing to do so. She was only anxious to promote the glory of her husband, and was never more happy than when he was receiving plaudits for works which she had performed. She wrote his proclamations, his letters, his state papers, and with all the glowing fervor of an enthusiastic woman. "Without me," says Madame Roland, "my husband would have been quite as good a Minister; for his knowledge, his activity, his integrity, were all his own. But with me he attracted more attention, because I infused into his writings that mixture of spirit and gentleness, of authoritative reason and seducing sentiment, which is perhaps only to be found in the language of a woman, who has a clear head and a feeling heart."

A curious circumstance occurred at this time, which made even Madame Roland laugh heartily in her closet, as she reflected upon the peculiar position she occupied. Some French artists had been imprisoned by the Pope at Rome. The Executive Council of France wished to remonstrate, and demand their release. Madame Roland wrote the letter to the Sovereign Pontiff. As in her little library she prepared this communication to the head of the Papal States, and thought of her situation but a few years before, as the humble daughter of the engraver, she could not but greatly wonder at the strange changes of fortune. Her pen was thus one of the most powerful influences in controlling the actions of courts, and guiding the destinies of nations.

When a maiden, she had one day gone with her aunt to the residence of a nobleman of exalted rank and vast wealth, and there had been invited to dine *with the servants*. One day, when her husband was Minister of the Interior, a gentleman was ushered into her splendid dining-room, who with profound obsequiousness implored of her the honor of an introduction to her husband. It was this same nobleman, who in the wreck of the revolution had lost wealth and rank, and now saw Madame Roland elevated as far above him, as he had formerly been exalted above her. Madame Roland remembered the many scenes in which her spirit had been humiliated by aristocratic assumptions, and she could not but feel the triumph to which circumstances had borne her.

But the situation of the Ministry was every day becoming more and more perilous. The shrewd wife perceived this far more clearly than the more phlegmatic husband. The Jacobin party, demanding the demolition of everything sacred in political or social institutions, was rising rapidly into power, borne upon the brawny shoulders and accompanied by the shouts of beggary and crime. Europe looked astounded upon the spectacle of a barbarian invasion bursting up from the cellars of Paris. The universal cry from the masses of the people, was for a republic. Madame Roland drew up for the Convention, in the name of her husband, a plan for this substitution for the throne. The Jacobins, however, first advocated the measure in the Convention, and the Girondists were compelled either to [illegible] to their enemies, or ruin their already waning popularity by opposing a measure so clamorously demanded by the populace. Lamartine thus eloquently describes the meeting of the Girondist leaders, on the evening of this eventful day, in the study of Madame Roland:

"Noble sentiments passed between these great minds. Madame Roland, pale with emotion, shot forth glances of supernatural brilliancy, as though, through all the glory and felicity of this day, she discerned the scaffold. The aged Roland gazed on his wife, and seemed to ask her if this day were not the culminating point of their lives, after which naught remained but to die. Petion, at once sad and happy, felt that his popularity abandoned him; but he had voluntarily abandoned it the moment it was to be purchased at the price of blood. Vergniaud gazed on his friends with a serene yet melancholy smile, and conversed but little. At the end of the supper he filled his glass, rose, and proposed to drink to the eternity of the republic. Madame Roland, full of the souvenirs of antiquity, asked Vergniaud to scatter in his glass, after the custom of the ancients, some roses from her bouquet.—Vergniaud held out his glass, and scattered the leaves on the wine, and drank; then turning to Barbaroux, said he, in a low voice, 'It is not roses but cypress leaves we should quaff in our wine to-night. In drinking to a republic, stained at its birth with blood, who knows that we do not drink to our own death. No matter,' added he, 'were this wine my blood, I would drain it to liberty and equality.' 'Vive la Republique!' cried all the guests. This sinister image saddened, yet did not discourage them. They were ready to accept all from the revolution, even death."

[TO BE CONTINUED.]

FOR THE N. Y. EVANGELIST.

THE PRECIOUS TRIAL.

'What can that mean? Some paradox, I suppose.' Yea, such a paradox as you may find on many pages of divine truth. Such as every experienced Christian has found of frequent occurrence in his life. The poorest in this world's treasures have most of these precious trials. And they are "more precious than silver and gold." 'Indeed: what can they be? A trial in the career of honor and fame, I presume. There are many who esteem these far above riches. Or it may be a trial for power. Multitudes have sacrificed millions of silver and gold for this. Perhaps nations pay more to support bribery, than in any other expenditure?' You are wide of the mark in both of your conjectures. There is a trial that is inappreciably more precious than all that the aspirants for fame, or honor, or power, ever found. It is worth more than banks, exchequers, earldoms, crowns, and sceptres united. It is such a trial as Noah had, when he was building the ark. Such as Abraham experienced when he reached for the knife to slay his beloved son. Such as Joseph passed through in Potiphar's house, and in the prison. Such as was laid on Moses when he led a "stiff-necked and rebellious people" through the wilderness. Such as Daniel's and the Hebrew children's, when the den of lions and furnace of fire were before them. Such as are mentioned by the apostle—'Others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins: being destitute, afflicted, tormented.' Such trials as some godly parents have with perverse sons—such as some of Christ's beloved have with long and painful sickness—with heart-breaking bereavements—or with persecution for righteousness sake. More precious, and more needful are these trials, than gold. They are trials of the *Christian's faith*. If you had sold all your possessions, and were receiving your pay in gold, would you not wish to have it *tested*, to see whether it was pure, and of full weight? And yet, even gold is one of the things which perish with the using. It can be serviceable to you only for a short season. You must die and leave it. But then—in that hour, when all earthly treasures fail, if you have tried and approved faith, separating you from your earthly treasure will be to enrich you forevermore. But should your faith not have been tried until your dying hour, and should it then be found *spurious*, how wretched will be your condition. All your earthly possessions you must leave, and treasures of peace and joy beyond the grave you will have none. Poor indeed will you be, with nothing left but an inheritance of eternal woe. But suppose you have faith which is genuine and sincere;—the faith that apprehends Christ and eternal life. Even so, is it not well that it should be *tried*, that it may be *strengthened* and made *more pure*. So gold is refined that it may be better suited to the design of the artificer. Perhaps he is executing an order for the king. Perchance he is making a crown, or setting a most precious jewel, and he wishes to have the purest gold. So our heavenly Father refines his jewels. Every fiery trial is designed to burn up your dross, and make you more meet for the Master's use. Do you not know that virtues grow strong by being exercised? Have you not often prayed that your faith might be increased and strengthened? The Lord has heard the prayer, and now he gives the answer, in your worldly losses, that you may depend more on him;—in your sickness, that you may think more of him;—in your bereavements, that you may have less besides him to love, and that you may cast yourself upon him, and trust more implicitly in him. The lesson of meek submission to the Father's will, is amongst the most needful and most profitable of all that his children have to learn. They who are most perfected in it, most clearly reflect the image of their Lord. The trials which are made instrumental in preparing us to glorify the Redeemer, are precious indeed.

PILGRIM.

FOR THE N. Y. EVANGELIST.

HOME OBSTACLES TO FOREIGN MISSIONS.

BY DR. WILLIAM A. ALCOTT.

NO. 2. UNREASONABLE FEARS.

There can hardly be a doubt that the untimely death of so large a proportion of the missionaries to foreign countries, is one home obstacle to the missionary enterprise. I have set before me the facts in the case, but it cannot be denied that the average duration of human life, with this class of men, is very short.

But what then? Because it always has been so, does it follow that it always *must be* so? Is there no remedy which can be applied? Is nothing to be done, but what has already been done, in the way of preventing such discouraging results?

Besides, has anything happened to our missionaries, but what is common to man in similar circumstances? Who does not know the difficulty of acclimation anywhere, and the losses which frequently result even in favorable situations. For it is not the settlers on the African and Asiatic coasts alone, that suffer in this way? What Eastern mortality, of missionaries or others, ever equaled the mortality of the first settlers of New-England? Did not more than two-fifths of the May Flower adventurers perish during the first year after their arrival? Has the mortality at any point where missionaries have labored been greater than this?

The mortality of missionaries has been usually charged on the climate. Of course I am not ignorant that there is a very great difference in climate, and that under the best ordinary management there would be more dangerous and fatal disease in some places than in others. And yet I have reason to believe that climate alone makes *less* difference with health and life than is usually supposed.

There are stations to be found, not by any means the most healthy which could be selected, where the missionaries have by no means been very sickly. In one of the cities of Southern Asia, where [illegible] years employed, the mortality of the missionaries for ten or twelve years past, has not been greater, as far as I can learn, than that of many parts of New-England. Only two missionaries, with perhaps as many of their children, have died, as it appears, in ten years.

Is this difference accidental? I think not. For besides the general fact that we live in a world of cause and effect, and not of mere accident, or chance, or haphazard, there are certain particular facts to be considered. One is, that some of these missionaries were better trained than is usually the case. One or two families, at the least, did not venture there till they had made several years' preparation. And more than one or two of them have made special effort to obey the laws of health since they have been there. Has this had nothing to do with results?

Nothing is more obvious to those who will take but the slightest pains to examine the subject, than that a very large proportion of the sickness and premature death of missionaries and their families in foreign lands, has been owing to neglect of the laws of health. That this neglect has grown out of ignorance, I am not at all disposed to deny; but ignorance of law will not avert the consequences which follow for disobeying it.

It should be distinctly understood, by all the friends of missions, that if the average duration of life at the missionary stations is only five years, it is perfectly easy to increase that duration to ten years, in a single generation. The writer has long been desirous of presenting this subject before the Christian church, in the old world and the new, but has been deterred, hitherto, by numerous obstacles, which have sometimes amounted to discouragements. He has been particularly disheartened by the indifference of those who should have been pillars in the edifice he proposed to rear.

For what is this edifice? "Know ye not that ye are the temple of God?" "Ye are God's building." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Therefore glorify God in your body and spirit which are his."

I would, long ago, have had the rising generation trained to greater hardness, as Paul would have had Timothy. Had it been so, the missionaries would have been more hardy among the rest. A scrofulous constitution would have been in part eradicated or prevented; and the young man and young woman, whether at home or in Africa or Asia, would have been far less subject to the peculiar influences and diseases of new and untried situations and climates. Or even had these influences and diseases overtaken them, they would have been comparatively slight, and would have soon passed away.

And then, had the appropriate counsels of those who have long studied the laws of health, and the best means of averting the consequences of present and past transgressions, the missionaries now going out to foreign stations would have had the benefits of a special course of instruction for a term of two, three, or five years, in all those means and measures which are directly and indirectly calculated to harden them against the debilitating tendencies of both the outward and inward causes of disease. For it cannot be denied that the causes of disease at foreign missionary stations are often internal ones. The new circumstances in which the stranger is placed cripple his lungs, his brain, his nerves, his skin, and his stomach, as well as develop and hasten on those diseases which grow out of a scrofulous or dyspeptic constitution.

It is no trifling matter to prolong, by means which God in his providence has placed in our hands, the lives of a thousand missionaries for a term of five years each. It is more than to double their existence. The first five years of missionary life is spent, much of it, in getting ready to work; the second five is, of course, a season of doing the work for which the first five years have made preparation. It is hence equal to the whole business lives of *one hundred* efficient men. And such a gain to the cause of God would be no trifle. It would be equivalent to an addition of one thousand missionaries, such as we have had.

Let not the friends of missions, then, indulge in unreasonable fears. I have shown, as I trust, that these should not operate as an obstacle to the spread of the gospel abroad, since premature death and even severe disease may be, in no small or stinted measure, averted or prevented. I have not, however, told the whole truth, or at least the whole of what I believe to be truth. Instead of prolonging the lives of missionaries at foreign stations *five* years, I am fully confident that not twenty-five years need pass over our heads before we may learn, if we will, how to add at least an average of *ten* years to the lives of our missionaries. I say, *if we will*, because if the friends of missions are resolved to neglect, as hitherto, the light and aid in physical education and physical management, which God in his providence has proffered them, they cannot expect the blessing of improved health and increased longevity. We have no Hezekiahs or Joshuas. There will be no miracle wrought to save us or our health.

West Newton, Mass. Jan. 19th, 1850.

FOR THE N. Y. EVANGELIST.

MANNERS & CUSTOMS OF THE HINDOOS.

BY A RETURNED MISSIONARY.

No. II.—Land Conveyances.

After journeying a few miles further, the maistry was at my elbow with the intelligence that we were near a river, the water of which was deep, and that we might find some difficulty in crossing.

Such interruptions are not uncommon in that land of drought and torrent. That which to-day presents to the eye but an extended waste of arid sand, becomes in a few days the bed of a navigable stream. At these times the journeyer does best to trust himself to the judgment and experience of his bearers, instead of himself directing what shall be done. When the water is very high and the current strong, prudence dictates a patient delay upon the bank till the "river runs by," which it sometimes does in a few hours, especially if the monsoon have not fully set in. In other cases the course is adopted which was pursued in the present instance. The torch-bearer went ahead into the middle of the stream, carrying his flambeau above his head in one hand, while with the other he held a long pole, cautiously measuring the water's depth just before him. After finding that the river was fordable, he returned and reported to the maistry, who directed half the men to place the bottom of the palanquin (cooly like) upon their heads, and the others to walk near their fellows, that they might be at hand in case of danger. Thus we entered the river cautiously, slowly, with just enough of the "ho ho" not to let courage fail or spirits flag. Deeper and still deeper sunk the bearers, and nearer to my person came the rushing torrent. I looked ahead and there was the mussalchee, his light borne aloft, and his turbaned head just appearing above the surface of the water. I thought much, felt deeply, but said nothing. At the moment in which it seemed that another step downward would have brought the raging stream into my vehicle, I felt a slight elevation. The danger was past, cheerful sounds were again heard from the men, and with buoyant steps I was carried safely to the opposite bank, hardly less pleased at my arrival than when the mussula boat landed me on the sandy beach of Madras. The bearers placed the palanquin upon the ground, to allow themselves a little rest after their tiresome march, while the maistry made his appearance, in their behalf, at my door with a low salaam, which was answered by a commendation of their skill and an intimation that a [illegible] store for them. With a few other interruptions which I will not weary the reader by narrating, we reached the village of S. at sunrise, having been twelve hours running forty miles, including the delay in crossing the river. Reaching the Bungalow, I very happily found it unoccupied, and therefore had the suite of rooms to myself. My palanquin was brought within, so as to be sheltered from sun and rain. My bearers having received the means of purchasing a sheep, and thus enjoying an extra dish of curry, were dismissed for the day, with directions to be at the door before sunset. I threw myself upon a cot—with one or more of which, a table and chairs, these caravanseries are furnished, and seized a little rest while tea, toast and eggs were in course of preparation for my breakfast. So much for a night's excursion in a palanquin, which although, as before suggested, very lonely and very distasteful to many, is of eminent utility in a land where *stage coaches*, *canals* and *railroads* are unknown.

The *ton-jon* is a conveyance much used in the cities and large towns of India for shopping, calling, and evening airings. It resembles the palanquin in having a pole of three and a half feet before and behind, and in being carried by bearers. In the form of the body and in its rising and falling top it is like the chaise, the seat being only of sufficient size for one adult; the sides are left open, but are provided with extended brass wires, upon which are hung curtains of green silk that may be drawn at pleasure, with a similar protection from the sun's rays from the caleche across to the foot-board, which is a little higher than the seat. It is light and airy—well suited for short distances, but unfit for long journeys, as the posture is upright instead of reclining.

In Calcutta, Madras and Bombay, almost every conceivable mode of conveyance is in use by the various classes of inhabitants, European and native, rich and poor, honored and ignoble. Take your position at six o'clock in the evening (the hour for Indian drives) at some prominent point upon the thoroughfare of either of the above named cities, and the scenes you witness will alternately awaken your admiration and excite a smile. Here comes a carriage "Europe-built"—well proportioned and highly though tastefully ornamented—four native troopers are riding ahead to clear the way—postillions are mounted upon magnificent Arabian steeds, with other attendants running at the side with ornamented dress and glittering spear. Within is the Governor or Chief Justice—high in rank and authority among the foreign residents. There goes a plain substantial carriage, drawn by a pair of strong though not showy horses, also of Arabian origin—the reins in the hands of an English gentleman, who is taking his family to breathe the invigorating sea air after a day's confinement within doors of home and office. This is a civilian or one of the higher class of commission merchants, and his sallow countenance indicates that his constitution cannot much longer endure the demands made upon it by his daily seclusion, cares and fatigue. There go two young men, boys almost, in military costume, upon animals they can hardly manage, dashing along at a break-neck pace, laughing, bowing, and attracting not a little attention from passers by. These are cadets just from shipboard—graduates at Addiscombe, and sent to India to make their fortune. One of two courses is before them—either they will find an early grave in that strange land, or, if they pass unscathed through the ordeal of griffinage, and have time and disposition to profit by experience, they may become eminent and useful. There comes a hackney, drawn by a lank animal, which has seen all the service that should be demanded, but is doomed to spend its last days in drawing those East Indians or foreign sailors from place to place—to see—be seen—and enjoy their rude life. What a beautiful palanquin that is, coming. The bearers, how well dressed, and their spears how bright and gaily tasseled. Within is a wealthy Hindoo—who owns his millions of rupees, and lives in Eastern luxury. And that *tonjon*—how light and airy. There is an Ayah and child—the mother is in the carriage that just went by. **Standing at this point,**

what a strange and motley mixture of persons and vehicles. People of every hue, dress, and grade and business—civil, military and commercial—English, European and native—honored, respected and despised—eminent, moderate and ignoble—drawn by horses from Arabia, Cape, Pegu, Achem—in coaches, buggies, drays, carts—carried in palanquins and tonjons—all upon the same general errand of breathing the delicious sea breeze, and thus preparing for the evening's repast and a night's rest. In the up-country stations the same may be witnessed though on a smaller scale.

These remarks close what we have to say upon the land conveyances of India.

New-York Evangelist.

New-York, Thursday, February 7, 1850.

REVIVED OR RUINED.

Nothing is more certain than this; no deep, prevalent, and permanent religious and saving movement in society has yet been produced, without special outpouring of the Spirit. The Prophets saw revivals in their day, and predicted those which have blessed the Christian dispensation, and others which a future day of unexampled power and glory shall see, when the heavens shall drop down their dew, and all the nations shall receive the gracious effusions that shall make them the possess on and glory of the Redeemer. The power which "turned the world upside down," in the days of the apostles, was "the Holy Ghost sent down from heaven." It was the same power which shook Christendom, to give the world a Protestant church and an unfettered Bible, which should propagate a pure Christianity by other power than the sword, the rack, dungeons, faggots, and the instrument of chief abominations—the confessional.

Revivals have saved our own land from the curse of formalism, or undisguised infidelity. They must be our hope and help in time to come, or we must be ruined.

Our large cities are yearly increasing rapidly in a foreign population, a large proportion of which knows nothing of the power of the gospel; and multitudes of the youth who flock in from the country, fall into the snares, thousands of which are set for their feet, in the corners of our streets. There are forms of vice, rivaling the worst wickedness of Sodom, and which cannot be described nor defined, which are hurrying multitudes of the youth of our cities to the death of the body and the soul. An unprecedented tide of immigrant population is also going through our whole land, and seizing on some of its most fertile portions, and most commanding points of influence. To exclaim against it is idle, not to say unchristian. Come they will with increasing numbers, from year to year, until every foot of our soil from the Atlantic to the Pacific shall be possessed. As we have said, the mass of this population knows nothing of an evangelical Christianity. They come under the surveillance and power of a corrupt church and priesthood, with prejudices deeply fixed against all that is pure, lovely and renovating in religion. With them are mingled many of the most adventurous and energetic of our native population, who are strangers to vital godliness; and unless the Spirit shall be poured out from on high, what is there that can save our country from rushing in the fury of worldiness and vice, down to the lowest grade of moral obliquity, and in due season, from becoming in history, what Nineveh, Babylon and Tyre now are. We repeat it, that it must be more than the ordinary, silent, unobserved influence of religious power in a community, which shall arrest the downward impulse of this rolling and accumulating mass of corrupted Christianity, and practical infidelity. It must be a work of the Spirit that shall awake the whole slumbering church, and alarm the great multitude of the ungodly as it were simultaneously, and make eternity and the soul's vast affairs the theme of all thoughts and conversation. If our country is not to be saved by revivals of God's work, she is to go swift and headlong to destruction.

AN IMPULSIVE PIETY.

This is what is very much needed. But a distinction must be made between a piety that is practically energetic, from principle as well as feeling principle and feeling combined, and a piety that manifests and is dependent upon merely fitful impulses. A fitful piety may be the result of disease, but cannot be the result of health. A fitful piety may at intervals exhibit great energy; but so may a man having St. Vitus' dance. A healthful and constant energy, for use, not for startling show, is what is needed.

Now by an impulsive piety, we mean a piety of warm and fervent impulses from the love of Christ, the love of souls, and every Christian grace, indeed, connected with the feelings, and passing from them into the life. By an impulsive piety we mean not what is generally called a fitful piety, but a piety of heavenly impulses, impelling to a constant course of heavenly action. Our blessed Lord described an impulsive piety, when he said it was his meat and drink to do the will of his Father in heaven. And an impulsive piety is a piety of love and cheerfulness.

A truly impulsive piety is a piety that keeps hard at work, and as soon as one thing is done for Christ, goes swiftly to another. An impulsive piety is a revival piety, because it is always springing up. But it does not make a man conclude that nothing at all is being accomplished for Christ, because there is not what is termed an actual revival going on round about him; but it makes him keep up his impulsive efforts, by the constant indwelling of the Spirit, whether others are at work or not. And at the same time, a man of true impulsive piety will not be always complaining in a melancholy mood, nor, if he be an officer in a church, will he be always mourning over the deadness of the church in his remarks or prayers in the prayer-meetings, because that rather tends to discouragement and gloom, than to impulse and excitement. But he will cheerfully trust in God, and tell others to do the same and go forward. Mourning in secret is good, very good. Blessed are they that mourn, for they shall be comforted. But complaining in a prayer-meeting, while the manner and tone of it are very catching, and very dispiriting, does not ordinarily produce mourning and contrition before God in secret. When the souls of a whole church are turned to God in earnest, and come together from secret heart-felt contrition before God, then his promise is fulfilled. They shall come with weeping, and with supplications will I lead them. But at such a time complaining is very much done with, and impulse sets in, with blessed action.

Now what we very much want is steady impulse springing from the Spirit and the Word of God in the soul, and constantly carried out into action. The devout Fletcher once said that he had fallen into the error of expecting lightning, rather than a steady fire by means of fuel. Now this is not the error of individual souls alone, longing for some extraordinary manifestation of divine grace, and almost demanding it as the sole condition and proof of experimental devotion to God; but it is too often the demand and expectation of our churches, even when in individual souls there is not this thirsting, longing and striving after God. The church sometimes makes a great outcry for lightning, when the fuel of a steady fire is not even applied, not brought in and kindled to burn for God. According to the proverb, there is great cry, but little wool. Fletcher said that he soon found out that the medium, by which the Spirit works, is the Word of Truth, and without that, we can have neither lightning nor a steady fire; and if the steady fire is allowed to go out, the lightning is but a mere imagination or delusion. And Christians are sometimes looking sharp after lightning, when they should be at work by a steady fire, through the word of God and prayer.

Now if we expect God to keep up the fire, we must keep up the fuel, for that is a thing which he has appointed for us to do, and to keep the breath of prayer turned upon it continually. There is an inexhaustible supply of fuel in God's word, and it is not only fuel for the fire, but food for the life of grace in the soul. The great want in our churches is a steady, fervent, experimental use of it.

This is not only a want, but a deficiency. The minister alone cannot supply it, but each Christian must go to work for himself. Each Christian must come to God with strong crying and tears. That is a good impulsive piety. And none but God, by the powerful discipline and teaching of his Spirit and the word, can bring the soul to such an experimental understanding of divine things as is needed to constitute power. There may be a superficial understanding; but the letting down of the soul into the depths is what God only can accomplish; and God himself sometimes does it only through the instrumentality of years of suffering and of conflict. Second-hand learning is very cheap and common; second-hand experience is cheap and common also; and great multitudes are satisfied with that. But a soul that will be taught by the Spirit, will find it a very different thing. That kind of experience is neither cheap nor common. Like the Savior's love itself, if the soul will long and labor after it, it is costly, free, and knows no end.

THE CHRISTIAN REGISTER.

The Christian Register of last week makes a candid statement of the "exact points at issue between us." We give this statement in full:

We agree,

1. That there is, so far as we can see, no decisive philosophical objection to the doctrine of the atonement as explained by the Evangelist.

2. That among many heathen nations sacrifice was considered by the worshipers to be of a strictly expiatory or vicarious character. That it really had any such influence on the Divine mind, is a point which we probably should both decide in the negative.

3. We have no doubt that many of the Jewish worshipers regarded some of their sacrifices as expiatory or vicarious.

But what do the sacred writings teach as the true meaning of sacrifice? In reply to this question we agree,

1. That in certain cases restitution, penitence and sacrifice were accepted, instead of the penalty that would otherwise have been inflicted.

2. That in some cases where restitution and penitence alone were not sufficient to absolve the transgressor from punishment, the civil penalty was remitted when sacrifice was added to restitution and penitence.

Just at this point we differ. We say that sacrifice in connection with restitution and penitence, was accepted instead of the penalty, and so far had something of a propitiatory and vicarious character. As the consummation of the whole act, of which restitution and penitence were essential parts, the sacrifice, like the sealing of a deed, stands for the whole transaction, and therefore, in legal terms, has attributed to it effects which properly proceed from the whole. Restitution and repentance are needed to place the offender right in his own mind, and the sacrifice, as a solemn public acknowledgment of guilt, connected with prayer for forgiveness, was needed to recognize and secure the authority of the law which had been broken, and which must fall into contempt, if permitted to be violated with entire impunity. Sacrifice, we believe, was propitiatory, just as prayer is propitiatory, securing forgiveness which without it would not be granted. Sacrifice in the same connection was also, we think, vicarious, *i. e.* accepted in place of the penalty which would otherwise be inflicted; just as a public confession of guilt and expression of penitence in an offending church-member may be accepted in place of the penalty of suspension or expulsion, which would otherwise be inflicted.

The Register, after quoting from the Evangelist, adds, in still further explanation of its views:

While repentance, accompanied by restitution as "the subjective atonement or reconciliation," "meets the legal requirement of spiritual rectitude," sacrifice, as the outward expression of penitence, or the objective atonement or reconciliation, "answers the penal liability." That is, the public, solemn confession of guilt, made through sacrifice, the most impressive of all religious rites, answers the penal liability and is accepted instead of the legal penalty.

The Register thus admits, under the Jewish Theocracy, the ideas of vicariousness and propitiation. It also admits that in order to be reconciled to law it was necessary both to meet its requirement of spiritual rectitude, and to do something which should be "accepted instead of the legal penalty."—According to the Register, [illegible] restitution, meets the legal requirements of spiritual rectitude.

2. Public solemn confession of guilt, made through sacrifice, or accompanied by sacrifice, answers the penal liability.

We differ, then, not in our construction of the nature of law and its demands. We agree also in the necessity of something vicarious, or something substituted for the penalty, in order to make propitiation and to obtain remission of sin.

But we differ as to what is to be substituted. We say the sacrifice was the substitute. The Register says public confession, sealed by an impressive rite of religion, was the substitute.

Now we think that we have in our previous articles proved that the sacrifice was the substitute. The Register will pardon us for saying that in our judgment it has only reiterated its opinion, without meeting our arguments.

In an article in our paper of last week—which was written before the article of the Register now under consideration had come to hand—we have attempted to prove that the death of Christ is described in the language and in reference to the types of the Jewish economy. As the victim was the substitute for the penalty incurred under that economy, so the death of Christ is the substitute for the penalty incurred under the moral law of Jehovah.

Our whole argument, briefly summed up, is as follows:

1. Sacrifice derives all its value and solemnity, as a rite of religion, from the idea that it is a substitute for the legal penalty. Take away this idea, and it is unmeaning and powerless—although it may have been employed on other occasions than those of direct solemn expiation, still this was always its leading idea, and the idea which brought it into religious use.

2. The origin of sacrifice was divine, and can be explained only as a type of the great sacrifice of the Messiah. Its use was to impress upon the human mind the necessity of meeting the penalty of law by some substitute, in order that the sins of men might be remitted.

3. The death of the Messiah is the substitute which God has provided. On the ground of this as fulfilling the penal demands of the law, he can be just, while he justifies the penitent and believing.

4. We first prove the vicarious character of the Jewish sacrifices. We next prove the vicarious character of the death of Christ, from the fact that it is described in the very language and under the very forms of the ancient sacrifice.

5. But in addition to this, the language of the Scriptures is so full in its representation of the death of Christ as the ground of forgiveness, while repentance and faith are made the conditionating acts whereby we avail ourselves of the great sacrifice, that even independently of the ancient sacrifices, we are led to the conclusion that the death of Christ is substituted for the penal liability of man. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts, 13: 38, 39.

The awful importance which is attributed to the death of Christ, the direct affirmation that he was made a curse and a sin-offering for us, and that through his blood we have remission of sins, cannot rationally or satisfactorily be explained by making it a mere solemnity, to add to the impressiveness of a public confession of sin.

6. As the law must be fulfilled in every jot or tittle, either in the way of conforming to its demands of spiritual rectitude, or in meeting its penalty, it follows that where men are forgiven the penalty can be met only by a substitute. But if the death of Christ be not that substitute, where shall we look for it? Repentance and faith cannot be that substitute, for they are only a return to duty. The sins already committed, and the imperfections of renewed obedience, are still to be answered for. This may be called the *a priori* argument. Then when we come next to examine the Scriptures respecting the death of Christ, they set it forth as the very substitute *a priori* demanded.

We have discussed this subject with the Register without touching the question of the divine nature of the Messiah. The Register holds that he is an extraordinary being, and is willing to attribute to him superhuman, and we believe super-angelic dignity. It has remarked in a previous number, "The only point that we care to argue here, and on which our minds are entirely clear, is that Christ was not the supreme God, and must not be worshiped as such."

Leaving that question still untouched, we can see no reason arising from the scheme of doctrine held by the Register, why it should not heartily embrace the doctrine of a vicarious atonement. It can appreciate the value of the moral law, and the necessity of its fulfillment, no less than ourselves. It can in the same way enter into the nature of sacrifice. And assuming the Messiah to be only less than the Supreme God, it can regard his death as the vicarious sacrifice demanded, in order that sinners may be forgiven. It can view him as "the Lamb of God which taketh away the sins of the world." We believe, indeed, that an argument can be drawn in favor of Christ's divinity from the nature of his work; but we do not rest the proof of his divinity mainly upon this. At all events, it would only be one point of the argument. We frankly, therefore, affirm our belief that the Register could adopt the doctrine of a vicarious atonement without compromising itself in respect to the doctrine of the Trinity.

We are anxious that we should come as nearly together as possible; and that whether we do, or do not, attain to other points of agreement, we should at least agree in this great central doctrine of Christ crucified as a vicarious sacrifice for the sins of men.

The great point in discussion between us and the Unitarians, ought to be the doctrine of the Trinity only. Rejecting that doctrine, the only consistent ground is that of High-Arianism. Milton, it has been supposed, by those who believe him to be the author of the *Treatise on Christian Doctrine*, attributed to him, was not a Trinitarian; but he nevertheless believed devoutly in the doctrine of the atonement. Watts, if according to the last number of the Register, he was not a Trinitarian, was unquestionably a believer in the atonement. What should prevent the Register from advancing at least thus far, if it can advance no farther? This great doctrine of the Atonement rejected, leaves, to our mind, no body of Christian doctrine, and throws the Scriptures into inextricable confusion and inconsistency.

ITALY.

There is much in the present condition and future prospects of Italy, both political and religious, to excite a deep interest in the mind of every friend of civil and religious liberty. Her inhabitants are oppressed, wronged and outraged in their dearest rights, by Papal influence and Austrian tyranny. But the time of her emancipation from bondage will come. The mind and conscience of Italy will yet be unshackled. The Bible and a Protestant gospel will ere long pour in the sun-light of heaven, and scatter the thick mists of Papal superstition and ignorance. Italy is a beautiful country in all but its moral features. It was once the garden of the world. Its bright and sunny skies—its balmy atmosphere—its delicious climate—its varied fruits and flowers—its delightful scenery—its most interesting historical associations—its memorable antiquities—its massive ruins of ancient grandeur—its vast coliseums and amphitheaters—its remains of architectural magnificence—its relics of imperial splendor—its buried cities—its renowned battle-fields—its monuments of sculptural art—its vast treasures of departed genius—its mausoleums of the mighty dead—its lofty cathedrals—its imposing temples—its fallen, broken and scattered columns of ancient Imperial Rome, all tell the traveler in most impressive language of by-gone ages, and speak volumes of what Italy once was in the palmy days of her wondrous and eventful history. But How marred is the splendor which once adorned her hills, valleys and plains! The eyes that once gazed on them, sleep amid the dust of departed generations. The history of Italy is the history of human nature in ruins. Her glory has departed. She has gone into deep moral eclipse. The Sun of righteousness shines but dimly. There is but little light. So it seemed to us, not long since, after spending days and weeks amid its physical decay and moral desolations.

Sunny and beautiful Italy has been morally blighted, darkened and debased by the corrupting influence of a false and corrupt Christianity, and by an unprincipled ecclesiastical despotism. That thick, iron, massive despotism of priestly rule, which has so long encased and imprisoned the heart and conscience of that land, is broken and crumbling. Through its cracks and crevices the light of the Bible and of heaven shines on the minds of men, in spite of all the efforts of the enemies to caulk the chinks to keep it out. The charm of superstition is broken. The dawn of a brighter day appears. The eclipse is passing away. The leaven of the gospel is at work. The truth of God is mighty to emancipate the mind and conscience, and it will prevail to scatter the clouds and the darkness.

Italy is beautiful still. Her decayed grandeur and departed glories read most impressive and affecting lessons on the perishable nature of human greatness. There is still much in Italy to admire, as well as much to deplore. There is a strange mixture of objects. In a word, Italy is a land of Poetry, Palaces, Paintings, Popes, Priests, Papists, Penance, Priestcraft, Prisons of the Inquisition, Purgatorial delusions, Poverty, Peter-pence, Pestilential malaria and Passports. From all but the first three of these, reverently we pray, "good Lord deliver us."

RATIO OF REPRESENTATION.

"The old ratio of 1834 has never been set aside, in the only way possible, overture. It is the only constitutional ratio, and must remain so, until a majority of the Presbyteries determine otherwise. Neither the Assembly of 1840, nor that of 1849, could, by any resolution, however unanimous, deprive the Presbyteries of their rights according, to the Constitution."—*N. Y. Presbyterian.*

Do we understand the above to say that the Presbyteries, in electing their commissioners for the next Assembly at Detroit, may adopt the old ratio of representation, instead of that which has been acted on since 1840? Will the Third New-York, Buffalo, Cayuga, Onondaga, Utica, and other large Presbyteries, send *more* than one clerical and one lay commissioner, as they used to do before the change of 1839-40? We had not supposed that there was any intention of the kind, whatever might have been argued respecting the abstract right. If we remember aright, it was a principle of constitutional law once strenuously asserted, that long acquiescence of the churches and Presbyteries in any organic custom or principle, gave it the force of a constitutional enactment. We used to plead that the reception of commissioners from Presbyteries formed on the Plan of Union, by the General Assembly for many years, without question, was a virtual acknowledgment that they were constitutionally organized. We therefore thought it very hard that such Presbyteries should be excscinded without process or trial, by a sweeping interpretation of the constitution, as they were in 1837. It strikes us that these cases are analogous. If, as we supposed, the ratio of representation was not changed in a technically correct manner—or if, as the writer in the Presbyterian now says, the change was never authorized by the Presbyteries at all—the bare fact that this change has been made, and been acquiesced in by the Presbyteries for many years, gives it an odor of constitutionality; and on all accounts, the present order of representation ought not to be changed without a definite vote of the Presbyteries. Such, we presume, will be the practical decision of the Presbyteries; none will think of exceeding the present ratio in choosing their next commissioners—whatever may be done thereafter.

☞ Washington Slave-Trade.—Mr. Harned communicates to the Tribune a revolting instance of the kind of slave-trade tolerated at the Federal Capital. Bruin and Hill, famous traders in this line, informed a respectable colored woman living in New-York, that her daughter Emily was in jail, about to be sold to go South, and that she could be redeemed for eighteen hundred dollars. A letter was also addressed to Mr. Harned on the subject, which says, these slave-brokers cannot "afford to sell the girl for less than eighteen hundred dollars. This may seem a high price to you, but cotton being very high, consequently slaves are high. We have two or three offers for Emily from *gentlemen* from the South. *She is said to be the finest looking woman in this country.*" These honorable slave-traders seem inclined to speculate upon Northern sympathy. Can such infamy and outrage be long tolerated at the capital of a nation boasting its freedom.

TEMPERANCE MEMORIAL.

The N. Y. State Temperance Society have presented a memorial to the Legislature, praying for a new and better No License law, which has been ordered to be printed, and now awaits the deliberation of both branches. The reasons assigned for an enactment prohibiting the traffick in ardent spirits, are concise and cogent, and we trust they will be as effectual in removing the fears of legislators, on the score of policy, as they must be in convincing them of the reasonableness of the petition. The memorial estimates the number of intemperate men in the State at 50,000, occasioning a taxation of more than half a million dollars annually, besides the cost of criminal prosecutions and the support of convicts, growing out of this most fruitful of all causes of crime. The specific request made by the memorial is this: the enactment of a law prohibiting entirely the sale of intoxicating liquors to be used as a beverage; with proper provision for the sale of distilled spirits and wines for medicinal and mechanical purposes; uniform in its application to all the cities, towns and villages of the State; with mild penalties, but sufficient provision for their enforcement; incorporating the principle of indemnity of all harm or damage done by the illegal sale; and then providing in a constitutional way for the submission of the question of the adoption or rejection of this act to the people, to be decided by a State vote, at the annual election in November next. What are the prospects of procuring the passage of such a law we hardly know; but at this late day, it would seem impossible to defeat a measure so obviously promotive of the public good, and so accordant with the will of the majority of the citizens of the State.

REVIVALS.

Berkshire county, Mass. at the present time appears to be unusually favored with the presence of the Holy Spirit. A revival of great interest has been going on for a considerable time past in Stockbridge. Not less than 50 persons are indulging hope as the results up to this time. There is also an interesting state of religious feeling in Great Barrington, in Richmond, in North Adams, in Hinsdale, and in Washington. Several have been hopefully converted within a few weeks in each of these places, and in some of them the work is very general and very interesting.

The Watchman and Observer speaks of a very interesting state of religious feeling in the congregation of Blacksburg, Va. and in most of the churches in Montgomery Presbytery.

The Presbyterian church of Parkersburgh, Ohio, is holding some extra meetings. Rev. Mr. Wickes of Marietta, spent two Sabbaths, and the week intervening, assisting Mr. Beard, the pastor. Very considerable interest was manifested, and there were a few hopeful conversions.

The First Baptist church of Philadelphia has been holding meetings for some time every evening. There is good attendance, and considerable feeling among the members.

Baptist churches around Pontotoc, Miss. God has indeed most abundantly revived his work in the Great Valley of the West during the past year. The Tennessee Baptist thinks that not less than three thousand have been added to the several Baptist churches in Tennessee, alone, since January 1849.

The revival in the Baptist church at Shelburne Falls, Mass. continues with promising indications. Eighteen were baptized on the second and third Sabbaths of the present month, nine on each day.

An interesting work of grace is in progress in the First Baptist church, Lowell. Mr. Eddy has baptized twenty-nine during the month of January. Many others are waiting for the ordinance, and many are inquiring "what shall they do." In the Third and Fourth churches, there are signs of good. Several conversions have occurred, and a deep and prayerful interest is felt.

Rev. Jacob Knapp is holding a protracted meeting at Ottawa, Ill. The meetings are held in the Court-house, the Baptist church being too small to accommodate the congregation. One of the papers of that place states that Mr. Knapp has fewer eccentricities than have been attributed to him.

The St. Louis Presbyterian states that a revival is in progress in that city in the Ebenezer M. E. church, under the care of Rev. Mr. Holiday.

Rev. S. G. Wright, of Toulon, Ill. writes the Prairie Herald that there are precious indications of the Spirit's presence in one of his congregations.

The Zion's Advocate (Baptist) notices a most interesting revival in Monson, Me. which commenced at remote points of the congregation, and advanced till the whole town feels its power. The interest has also extended to other towns. Twenty-five have been baptized, as the result of the revival.

In Brunswick, Me. the Baptist church is greatly revived.

At Athens, Me. a good degree of religious interest has prevailed in the First Baptist church. There have been a number of hopeful conversions, and six have united with the church. The interest has remained unabated for a long time, and promises still to continue.

The chaplain of the New-Hampshire State Prison reports, through the Congregational Journal, that there is unusual seriousness among the convicts. Ten or twelve are supposed to have been converted. Weekly prayer-meetings are held, and about twenty are allowed to attend at a time. The chaplain believes there are only two similar instances on record.

BROOKLYN CITY TRACT SOCIETY.

A large audience assembled on Monday evening, in the Plymouth church, Brooklyn, on the occasion of the twentieth anniversary of the City Tract Society. The President, Rev. Dr. B. C. Cutler, Rector of St. Ann's, was in the chair. The annual report was read by the Secretary, Rev. Samuel T. Spear, pastor of the South Presbyterian church. Among other interesting facts, it mentioned that there were 407 visitors now engaged in distributing tracts, an increase of nearly 150 over the number of last year. They have circulated in the city 151,692, among the shipping 25,753, and in the criminal institutions 12,577. They have also distributed 418 Bibles and 415 Testaments, gathered 416 children into Sabbath schools, secured 560 signatures to the temperance pledge, and report 37 hopeful conversions. The statistics showed a degree of effort and an amount of good accomplished, which should lead the Society to thank God and to take courage. Still the startling fact was brought out that about 60,000 persons in Brooklyn do not regularly attend the ministrations of the gospel.

☞ Bibles in Oneida Co.—The Oneida Bible Society held its annual meeting, a few days since, at Utica. The annual sermon was preached by the Rev. Mr. Payson, of New-Hartford. The receipts for the year have been $1,856. The Society resolved to hold public meetings, in behalf of the Bible cause, in every town in the county, during the coming year. The officers elected, are John L. Knox, Esq., president; Rev. Silas Comfort, of the Methodist Episcopal church, vice-president; Rev. Robert G. Vermilye, of Clinton, secretary, and J. E. Warner, Esq. of Utica, treasurer.

☞ Bibles in Erie County.—Since 1848, when the Erie County Bible Society was formed, the agent, Mr. Hendee, has visited 10,000 families, distributed 3,500 Bibles and Testaments, and collected $700.

GRAND RIVER ASSOCIATION.

A new Congregational Association has been recently formed on the Western Reserve. How many churches have joined it, we do not know. The alleged ground for organizing it was that there are about ten churches connected, on the accommodation plan, with the Grand River Presbytery, which are Congregational in their structure; about the same number of churches connected with the Ashtabula Presbytery; quite a number already connected with Congregational bodies, and some few Independent churches. It was thought that these churches would leave their present ecclesiastical connections, and join the new Association; but whether it will be done, seems doubtful. The experience of most of these Congregational churches can hardly have been such as to render their present relations irksome or unpleasant. Let well enough alone, is a maxim which the good people of the Western Reserve have both heard and practiced on.

STATE TEMPERANCE CONVENTION.

The New-Jersey State Temperance Society met at Trenton last week. Gov. Haines was elected President of the Society for the ensuing year. In the evening, an immense meeting was held in the City Hall. Horace Greeley was introduced, and spoke with his characteristic vigor and lucidness for more than an hour. The Newark Advertiser says he gave a most interesting analysis of alcoholic liquors, and their effects on the human system. He then took up the question of "law and liquor," and maintained that if as much pains were taken to *prevent* crime as to punish it, there would be less crime to punish. The right and duty of temperance legislation was powerfully urged. His plan is to make all liquor-sellers give bonds to the freeholders of each county that they will bear equally the burden of taxation caused directly by intemperance. No man is to be permitted to sell unless such securities are given.

A NEW PLAN OF UNION.

A writer in the Christian Observer, desirous of bringing the Presbyterian family once more under the same roof, proposes the following plan of compromise and union, as sufficiently safe for the Old School side, and not too humiliating to the New:

Let each of the General Assemblies send down to their respective Presbyteries an overture, to the following effect, viz: "That all those Presbyteries, which sincerely receive and adopt the Confession of Faith of the Presbyterian Church, as containing the system of doctrine taught in the Holy Scriptures, and which approve of the Plan of Government and Discipline, as ratified by the General Assembly, at their sessions in May 1821, and amended in 1833, send delegates to the city of Philadelphia, who, on the 3rd Thursday of May 1851, shall constitute one common General Assembly of the Presbyterian Church in the United States of America. This body, consisting of an equal delegation of bishops and elders from each Presbytery, and representing in one body all the particular churches of this denomination, and all on an equality of rights and privileges guarantied to them by the constitution, which they had adopted, would be the true Constitutional Assembly."

There will be more hope of such a measure, when the two bodies can get so far along in the path of charity as to be able to exchange civilities with each other.

PRESBYTERIAL OPINIONS OF SLAVERY.

Rev. Flavel S. Bascom, pastor of the Presbyterian church of Knoxville, Ill., one of the largest churches at the West, communicates to the Prairie Herald the action taken by the Wayne Presbytery on the relation of the General Assembly to the system of slavery. A series of resolutions were passed, preamble of which alleged that the last General Assembly failed to satisfy the just expectations of many of the friends of Christian freedom, in not advancing beyond the action of 1815, '18, '46, but rather falling behind them, and in rejecting Mr. Bassett's resolution. The resolutions then declare:

1. That, in the present attitude of the slavery discussion, the act of slaveholding is an offense against Christ, in the person of his least brethren, requiring discipline.

2. That Christian fellowship cannot be rightly claimed by, nor conceded to, those sustaining this relation; but that they must be deemed and treated in all respects on the same principles with those guilty of other sins; and that any attempt to institute a claim to fellowship throws the burden of defense and exculpation upon the offender in this and all other crimes against God and man.

3. That in their sixth resolution the Assembly has evaded the true point at issue, to wit: that slaveholders stand accused by common fame of notorious and scandalous sin; and that by assuming their innocence, instead of requiring them to prove it, the Assembly has virtually justified all slaveholding now existing in our connection.

4. That unless at its next meeting the Assembly shall in some sufficient manner avow the truth of these principles, and take action in reference to the enforcement of the same, we will instruct our commissioner to withdraw, and will, for the present, stand independent of the General Assembly.

ECCLESIASTICAL & PERSONAL ITEMS.

At the late meeting of the Cayuga Presbytery, the pastoral relation between Rev. Mr. Avery and the church at Weedsport, was dissolved.

Three young men of the present Senior Class at Auburn, were licensed to preach the gospel, by the same Presbytery.

The Presbytery also passed upon the overtures sent down by the Assembly; the purport of which was that appeals be not carried beyond Synod; that no power be granted to call pro-re-nata meetings of the Assembly; and that we return to the old basis of representation.

The Congregational church of Summer Hill requested a dismission from this Presbytery, to connect itself with Cortland Presbytery, which request was granted.

A letter from Rev. Mr. Bascom, now at Knoxville, Ill. informs us of his removal to that place from Chicago, and thus rectifies the error of our correspondent, who understood that Mr. B. designed to spend this winter at Chicago.

Mr. Lyman B. Waldo, late of Auburn Theological Seminary, was ordained as an evangelist by Buffalo Presbytery, at its session in Springville, Dec. 26th. Sermon by Rev. S. Cowles, of Ellicottville; constitutional questions by the moderator, Rev. F. Danforth; ordaining prayer by Rev. Wm. Todd; charge by Rev. Reuben Tinker.

A New School Presbyterian church was lately organized in St. Louis, to be called the "Union Presbyterian church." It consists of about 40 members, more than 30 of whom were a colony from the First Presbyterian church, (Dr. Bullard's). The number who have given their names as members of the congregation, is about 40. Rev. William Homes has been chosen pastor of the church. This is the sixth New School church now in existence in St. Louis. Some of them, however, are small, and have to struggle with much pecuniary difficulty.

A New School Presbyterian church of seventeen members was organized at Waltham, Lasalle county, Ill. by a council of neighboring ministers, Dec. 28th.

Rev. Theron Loomis was installed pastor of the Congregational church in Raymond, Racine county, Wisconsin, on Thursday evening, the 10th inst. by a commission from the Milwaukee District Convention. Sermon, and right hand of fellowship, by Rev. Mr. Gridley of Southport.

The church and congregation in Raymond seem in a highly prosperous condition, and the connection just instituted bids fair to be lasting and useful.

Rev. Ashbel G. Vermilye, of Little Falls, Herkimer county, N. Y. and son of Dr Vermilye, of this City, has been invited to become the pastor of the Federal street church, in Newburyport, late under the pastoral care of Rev. J. F. Stearns, removed to Newark, N. J.

On Wednesday, Jan. 23d, Mr. Levi Wheaton was ordained pastor of the Congregational church in Gloucester, West Parish. Sermon by Mr. Gale, of Rockport.

A Congregational church was organized at Agawam Falls, West Springfield. Jan. 10th, consisting of thirty-one members.

Rev. Thomas Hunt, a venerable servant of Christ, finished his course on earth at Tenmile, Pa. on the 14th inst. in the 81st year of his age. He was born in the vicinity of Princeton, Aug. 12, 1769.

Rev. James Alexander was installed pastor of the O. S. Presbyterian church at Martinsville, Pa. Jan. 2nd, by the Presbytery of St. Clairsville.

Rev. Wm. P. Jackson, of the Rochester Presbytery, and lately stated supply of a New School church in Bergen, N.Y. has joined the Old School body.

Rev. Wm. Cox has resigned the pastoral care of the church in Lancaster, O. and taken charge of the church at Piqua. Rev. C. P. Taylor is supplying the church at Lancaster for a season.

Rev. Robert McGuigan, late of the Free Church of Scotland, has received a call from the Fairfield church, Iowa, and has taken charge of the same.

Rev. G. F. Whitworth has organized an O. S. church in Cannelton, Ia. of nine members.

Rev. Samuel J. Baird was installed pastor of the Bethany (O. S.) church, Ky.

The death of the Rev. Colin McIver, at Fayetteville, N. C. on the 19th inst. aged 66 years, is announced. Mr. McIver obtained some celebrity a few years ago in prosecuting the McQueen case, relative to the marriage of a wife's sister.

The O. S. Presbytery of Washington, Pa. at its last meeting received under its care the flourishing academy at West Alexander, under the superintendence of the Rev. Dr. M'Cluskey.

Rev. Eleazer D. Fan, of Unity, N. H. was ordained pastor of the First Baptist church in Lowell, Mass. Jan. 18.

Rev. Meriwether Winston, late of Hamilton Theological Institution, has become pastor of the Baptist church in Charlottesville, Va.

Rev. L. Tandy has removed from Hancock, N. H. to North Tewksbury, Mass. and become pastor of the Baptist church in the latter place.

Rev. James Anderson was recognized as pastor of the First Baptist church in North Bridgewater, Mass. Jan. 10.

A Baptist church was dedicated at Swanton, Vt. Jan 1st. Another at Addison, Vt. Jan. 9th. Another at Pittsfield, Mass. on the 9th ult. Rev. R. H. Neale, of Boston, preached the sermon.

A Baptist Association of colored persons has been formed in Illinois, which has adopted a resolution to observe the next Fourth of July, as a day of fasting and prayer—very appropriate.

The annual register of the Protestant Methodist denomination gives its statistics as follows:—stations 68, circuits 451, missions 99, itinerant preachers 771, unstationed local preachers 700, members 63,305. They have 798 churches and 63 parsonages, the valuation of which is $693,725.

BENEVOLENT SOCIETIES.

The Journal of Commerce presents the following table of the receipts of some of the leading religious and benevolent institutions during last December. They will be found more liberal, and in most cases in advance of last year, a fact every way gratifying to reflecting minds, and equally honorable to our country. The receipts for December were as follows:

American Bible Society	$53,758
American Tract Society (including publications sold)	26,740
American Board of Commissioners for Foreign Missions	20,687
Presbyterian Board of Foreign Missions	8,692
American Home Missionary Society	6,485
Presbyterian Board of Domestic Missions	5,548
Sunday School Union (not including publications sold, November.)	3,688
Episcopal Board of Domestic Missions, from Dec. 15th to Jan. 15, inclusive	8,286
Do. do. Foreign Missions, do. do.	2,237

The American Bible Society, during the first nine months of the biblical year which have just passed, received $192,727. New-York contributed $67,000, and Massachusetts over $18,000.

The American Board received between August 1st and Dec. 31st, a period of five months, $91,532. The larger portion of these funds were collected in New-York and the New-England States.

Boston Correspondence.

A CURIOUS CALIFORNIA EXPEDITION.

Having heard much, for a few days, of a new and peculiarly Yankee scheme, for peopling the land of gold, I concluded to take an observation, and on going to Central Wharf, saw a large, new packet, inhabited by families, associated as families never were before. The history of this affair is soon told. A Mr. George Kimball, of Frankfort, Me. commenced in April last to build a large vessel, to be owned and occupied by shareholders, the shares being ten dollars each. She was launched in November last, and having taken on board, at Machiasport, about one hundred passengers, men, women, and children, she came to this city, whence she will sail, ere long, for California. This looks dramatic—men, women, and unmarried young ladies, each an owner in the vessel, and all busy as bees in a hive; some finishing the vessel—others packing—others sewing, knitting, washing, cooking, &c. The rooms, berths, &c. are spacious, and admirably contrived.

A cooler this, to Southern disunionists! Messrs. Calhoun, Foote, Clemens, etc. had better look to it. It has in it, they must see, the germ of a tremendous conspiracy against the South! A few such shiploads of stalwart men, with their buxom wives and daughters, and with such a notion of helping themselves, would drive slavery out of their territory, as with a cat-o'-nine-tails. The banding together of such a company for such a destination, is as much a violation of the Constitution as is the Wilmot Proviso, and Southern gentlemen will quickly perceive the insult! Why should they not be roused at such hostile proceedings?

CRIME IN BOSTON.

Our proverbially moral city, is, after all, full enough of base men to make the better part ashamed of their company. The annual returns of the jails and Houses of Correction in the State, furnish a black list of 8,545, and of these Boston has furnished considerably over one half. As usual, intemperance has imprisoned the largest number—2,507, besides inducing the crimes which have incarcerated thousands more. The expense to the city and State, of all this crime and imprisonment, is estimated at about $96,000—sixty thousand of it, at least, for intemperance! A pretty tax—and not more a tax than a *penalty* which the people pay for their own paltry tinkering and tampering with this huge iniquity.

DISCOURSE ON MARRIAGE.

"Unhappy Marriages," was the theme of a discourse at a hall in Bromfield-st. last Sabbath, P. M. The speaker was a Mr. Fernel, said to be a little less than a Swedenborgian, and as near as I can learn, he is somewhat less or more than anything else you might name. His theme having been previously announced, drew together quite a little hall-full—a large portion of them ladies. His doctrine was that the human family were designed to exist in pairs—that one boy and one girl were *born* for each other—trained for each other by providence—in reality, *married* from the beginning—and that though they might miss of each other on earth, they would meet and instantly know each other in another world, as a true wedded pair, and so would be united through eternity. And because the true and divinely-appointed pairs did not, one time in a hundred, get together in this world, therefore discord and misery were the chief fruits of married life on earth. The speaker earnestly exhorted all unmarried men and women, who were not *certain* of being designed for each other, to wait till they did know, even if they waited till they got into eternity. Such was the substance of an hour's talk. The service closed without singing, prayer, or benediction, and only with a request that those who wished for a continuance of the services would stop and see.

REV. MR. BARTOL'S SERMON.

The Unitarian lecture, in course, was delivered at the Bedford-st. church last Sabbath evening, by Rev. Mr. Bartol. His subject was, the Mission, Character and Mediation of Christ. Several texts were read as proof, and the three heads were resolved into one, viz. the *object* of Christ's coming. He came, it was said, to bear witness to the truth, to show us what to do, to deliver us from sin, &c. The discourse was not very argumentative—not very distinctive as to doctrine—had no strong points, and as to manner and diction it was not impressive. And how *could* anybody preach or hear in so hot a house? It is neither good for logic or devotion, on a moderate night, to envelop a densely packed audience in the fumes of a furnace.

EXHIBITION AT THE INSTITUTION FOR THE BLIND.

On Saturday afternoon last, the quarterly exhibition of the Perkins Institute at South Boston took place. The exercises were as usual, reading, writing, sundry recitations, and singing with instrumental accompaniments. There are now in the Institution 102 pupils, among whom Laura Bridgeman is the great attraction. The system of instruction, under Dr. Howe, is known to be excellent, the pupils are tenderly cared for, and are healthy, happy, and in spite of nature's defects, a life of active usefulness is before them.

OUR LEGISTURE AND THE SABBATH.

The question whether cars shall run on the Sabbath in Massachusetts, by Legislative sanction, is now pending. A bill was introduced to *prevent* their running, and was so amended as to admit of mail and steamboat trains, and Sunday *church* trains. The bill, with the amendment got to a third reading in the House, and was there arrested and thrown back into the hand of a committee. I do not think it can get through both houses, and for the honor of our State I hope it will not. The very idea of running cars on the Sabbath to accommodate go-to-meeting people, is supremely absurd, as though church-going men and women were the very ones who wished to violate the Sabbath! A pretence so false—a measure so hypocritical, will, of course meet with some sturdy opposition among our shrewd and thinking members; and the very fact that an attempt to draw them into a course of action so weak, needless, and mischevious, will tend to make them indignant.

MONTHLY CONCERT.

The usual lectures were suspended last Sabbath evening on account of the monthly concert. We can hardly be said to have a *union* concert in Boston now, as the occasion is observed by most of the churches in their own vestries. I make no report, as the "Journal of Missions" which you receive, usually contains the latest missionary news. This paper, published at the Rooms monthly, is getting a rapid circulation, it will probably be as widely defused ere long, as is the American Messenger.

☞ Oberlin Quarterly Review.—This periodical, devoted to discussions connected with the peculiar theological views of the Professors at Oberlin, has been discontinued for want of patronage.

☞ Episcopacy in New-Hampshire.—There are but eleven Episcopal churches in the diocese of New-Hampshire. They are located in the towns of Concord, Claremont, Cornish, Dover, Drewsville, Hopkinton, Manchester, Plainfield, Portsmouth, and Salmon Falls. The old society in Holderness is virtually extinct. Bishop Chase, who has charge of this diocese, is at present officiating in New-York.

☞ Union Theological Seminary.—The catalogue of the Union Theological Seminary of this city, just published, shows an aggregate of 92 students. In senior class 31; middle class 20; junior class 41.

☞ Sabbath Railroads.—In a recent circular of the American and Foreign Sabbath Union, it is stated that more than forty Railway Companies now stop their cars on the Sabbath, and that on more than 2000 miles of Railroad the men employed enjoy the rest and privileges appropriate to that day.

☞ Rev. Mr. Lord's Lectures.—We invite attention to the interesting course of historical lectures advertised in another column. They will be well worth attending.

FOR THE N. Y. EVANGELIST.

TESTIMONIAL TO MR. CROCKER.

Mr. Editor—At a meeting of the Eastern Congregational church and congregation, held Jan. 22nd, 1850, the following Preamble and Resolutions were unanimously adopted, with reference to the death of the Rev. A. B. Crocker, late pastor of said church, and the undersigned were requested to transmit a copy of them to his friends in Cambridge, N. Y., and also to publish them in several of the religious papers of this city.

Louis Chichester.
Hiram Warner.

New-York, Jan. 25th, 1850.

Whereas it has pleased our Heavenly Father, in his all-wise but inscrutable providence, to remove, suddenly and unexpectedly, by death, our well beloved and respected pastor, Rev. A. B. Crocker, whilst on a transient visit to his relatives and friends, in Cambridge, N. Y.; Therefore,

Resolved, 1. That it becomes us, as a church and congregation, humbly and penitently to inquire, why the Lord has been pleased thus to afflict us, in removing by death, a Teacher and Pastor so universally esteemed and loved, in the prime of life, and in the midst of usefulness.

Resolved, 2. That whilst called to mourn in tears and sorrow, over our own bereavement, as a church and congregation, in the death of our beloved pastor, we feel truly to sympathize with the family, who, by this sad event, are called to weep and mourn over the loss of a most affectionate son and brother, who was the joy and pride of their family circle, an ornament to society, and an able and earnest preacher of the gospel of our Lord Jesus Christ. We wish, as far as lies in our power, to console them for the loss of one so excellent, by our united testimony, that we believe their loss and ours is doubtless great gain to him we mourn, that he has now fully entered "that rest that remains for the people of God," and that his voice from thence, to them and us, now is, follow me as I followed Christ.

THIRTY-FIRST CONGRESS.

Correspondence of the N. Y. Evangelist.

Washington, *Feb. 7th*, 1850.

I perceive you have presented your readers Mr. Clay's resolutions on the Slavery question. The speech which accompanied their presentation to the Senate, was listened to with respect, and perhaps I might say emotion by the Senate, as well as the crowded and intelligent auditory whom the whisper which was circulated for an hour before he rose, attracted to the galleries. The project is evidently one which has long and anxiously occupied the thoughts of the veteran Senator, and his exposition of its features and its adaptedness to the exigency, was designed to possess all the moral power he could throw into it. There was an air of elaborateness, exactitude and earnestness, which showed his own sense of the task he had undertaken, and which, imparting solemnity and a kind of diffidence to his manner, was not without its effect. Yet these were but feeble vestiges of the thrill and pomp of eloquence with which that electric voice used to be associated. Mr. Clay has lost the power he once possessed. Age, change of tastes, and above all, the altered relations and position of things, have divested him of his magic.

The sincerity, patriotic feeling, and candor of Mr. Clay's project all cheerfully admit. He perceives the steady approach of a most formidable crisis, involving, as he thinks, the very life of the Union; and his present movement is unquestionably a sincere and patriotic effort to avert it. Whatever may be thought of the wisdom of his plan, the spirit that has prompted it deserves all honor.

But will it succeed?—and if successful, will it meet the real dangers of the case? Your readers have seen the spirit with which it was received by the South. Whatever may be the result of second thoughts, it is evident that Mr. Clay's compromise does not please the South. They are not ready for an arrangement on that basis. They claim, whether they expect to obtain it or not, far more than Mr. Clay allows them; and as they profess to have made only the demands of justice—only asked for fair dealing, they cannot retract from their demands, without submitting to what they esteem injustice. To lose California and to confess that New Mexico is also hopelessly free, is too much; and it may be safely predicted that so long as there is the remotest chance of obtaining more, the South will not be content with what Mr. Clay allows them.

Will the North consent to the terms of the compromise? There is no abstract principle of justice or right to urge them to the concession. What the North demands of the South is reasonable, constitutional, and safe. All the bluster in the universe cannot convince one that in asking that territory now free from slavery may be kept free, the North asks anything unconstitutional or unfair. And besides, it will be as difficult to

persuade the South to come up to Mr. Clay's line, as to do all that justice and reason would demand. No one who observes the present posture of things, can doubt that it would be as easy to carry through Congress a grand prohibitory ordinance, like that which has blessed and built up the North-West, as to procure the concessions which Mr. Clay's compromise requires. And then if it be secured, what is gained? The admission of California is as certain now, as it would be then—as certain, ultimately, as the continuance of the Union. And by giving up New-Mexico, yielding to the demands of the South respecting the delivery of fugitive slaves, and the continuance of slavery in the District, we yield nearly all the South demands; so that, as in Mr. Clay's famous Missouri Compromise, the concession is all on one side. I cannot see what the North would gain by adopting Mr. Clay's ground.

I pretend no foresight of the future; but the acceptance of such a compromise appears to me as improbable in point of fact, as it is undesirable as a matter of principle.

The Senate has been but a few days in session; but some debates of great importance have transpired, to which I should be glad to refer at greater length than I find to be possible. On Wednesday, Gen. Houston introduced a bill on the subject of Free Lands, which accords so nearly with the previous bill of Mr. Webster, and that of Mr. Seward, that he may be classed with those Senators in favor of the policy. His bill proposes to grant to each landless family, not worth $1500, citizens or emigrants, 160 acres of land after they shall have resided thereon three years continuously, and cleared ten acres. A few expressive sentences contained Gen. Houston's grand argument in favor of the scheme. Mr. Foote, and Mr. Mangum, and others, strenuously opposed it; but in the course of the highly interesting debate which followed, an adherence to the principle, more or less formal and comprehensive, was given by Mr. Douglas, Mr. Cass, Mr. Seward, and others. It will find its principal opposition among the ultra-Southern Senators, who are not slow to perceive the ultimate bearings of the measure upon their darling institution. The debate was very able, and left a strong impression.

Mr. Seward's promised bill, as a substitute for Mr. Mason's bill relative to fugitive slaves, was offered on Monday. The principal provisions of the bill are these: When any person arrested as a "fugitive from labor," shall be brought before any magistrate described in the act of 1793 (*i. e.* U. S. officers), the person seized may deny that he owes such service as is alleged, or that he escaped from such service, and the magistrate shall try the issue thus joined before a jury, and the person seized shall have right of bail. The judgment rendered in trial by the jury shall be subject to appeal to the District Judge. The person seized shall also be entitled to a writ of *habeas corpus*, to be issued by the District Judge, to be tried, when returned, by a jury, as before. Any judge who shall refuse such a writ, shall forfeit $5000 and his judicial office; and any Marshal unreasonably hindering it, shall be liable to the same penalties. Every claimant shall also give a bond of $1000, to abide the issue of the suit. What can be more reasonable? It will excite an angry discussion when it comes up.

Mr. Cass's resolution suspending diplomatic intercourse with Austria, was called up on Thursday, by Mr. Foote, when Mr. Hunter of Va. opposed it with considerable force. He thought that we should assume a dangerous principle in adopting it—that of interfering with the domestic affairs of other nations. Mr. Smith also, opposed the resolution, as practically nugatory, since the whole business of dismissing and recalling ambassadors belonged to the Executive. The subject has well-nigh lost its interest.

The House has at last, after innumerable ballotings succeeded in electing a chaplain—Rev. R. R. Gurley.

The decease of Mr. Dickinson, a member from Ohio was announced on Wednesday, and the House, as well as the Senate, adjourned.

The Chairman of the Committee of Ways and Means has brought forward the budget for the coming year, and fixed the amount needful to carry on the Government at what is generally thought to be a pretty low figure.

Mr. Sweetser of O. has introduced a bill to reduce the mileage of members, allowing pay only for the nearest mail route, instead of that usually traveled. It appears to meet with favor.

A message was received from the President, transmitting the correspondence between the Government at Washington and the Military authorities at Santa Fe; also the correspondence between the Government and the authorities of Texas, in regard to the boundary question. The message reiterates the opinion that the question of jurisdiction in New-Mexico is a question for Congress, rather than the Executive, to decide.

The Census bill was made the special order for to-day.

On Monday, ineffectual attempts were made to introduce resolutions bearing on the subject of slavery. An amendment to Mr. Root's resolution creating governments for the new territories, was laid on the table.

Mr. Disney introduced a resolution instructing the Judiciary Committee to prepare an amendment to the Constitution to the effect that the people of the District of Columbia ought at all times to govern the action of Congress in relation to the existence of slavery within its limits. This too, was bagged.

Mr. Giddings then tried his hand, by presenting the following preamble and resolution:

Whereas, We hold these truths to be self-evident—that all men are created equal: that they are endowed by their Creator with life, liberty and the pursuit of happiness; and that Governments are constituted for the purpose of maintaining these rights. Therefore,

Resolved, That in constituting Governments in any Territory, it is the duty of Congress to secure to all the people thereof, of whatever complexion, the enjoyment of the rights aforesaid.

Of course there was no chance for this, though 89 votes were given against putting it under the table.

Mr. Cobb of Ala., introduced a preamble, concluding with resolutions, that the Senate appoint twelve members—six from the South and six from the North—and that the House appoint twenty—ten from the North and ten from the South—to meet and devise a plan, predicated on Constitutional principles, to settle existing difficulties; and that they submit the plan to the two Houses, and that thus harmony of the two sections may be perpetuated. No action was taken on it, and probably none will be. This is but the beginning of projects.

GENERAL INTELLIGENCE.

EXPLOSION, FIRE, AND DEPLORABLE LOSS OF LIFE.

This city was the scene of a most appalling visitation on Monday. The boiler which supplied the motive power for the extensive machine and press-making establishment of A. B. Taylor & Co., on Hague street, between Pearl and Cliff, adjoining Hull & Son's Soap Factory, exploded at 25 minutes before 8 o'clock Monday morning, with most disastrous effects. The entire building, which was of brick, and seven stories high, was razed to its foundation, burying in the ruins a large number of the workmen, many of whom were killed outright. So violent was the explosion, that the windows of the adjacent dwellings were demolished, and doors burst in, though firmly bolted and locked. The end wall of Messrs. Hull & Son's factory, though of unusual thickness, was considerably shattered, the stone sills of two or three of the windows being thrown from their places into the street. The floors of the buildings on either side of the one in which the explosion took place, were also perceptibly raised. The concussion was distinctly felt over a circuit of half a mile—resembling an earthquake in the sensation produced.

The loss of life was truly deplorable. The mutilated remains of the unfortunate workmen, still quivering with life, were promiscuously strewed among the ruins of the building, while the bodies of others were crushed between the falling floors or impaled by the shattered timbers. One of the most prominent spectacles that caught the eye, was that of a man who had attempted to escape by flight, but who, just as he was making his exit, was caught by the neck between the ends of two timbers and instantly killed. With the blood gushing from his nostrils, and the clothing stripped from his frozen limbs, he presented a most sickening sight. But his case was less calculated to excite the commiseration of the beholder than that of those who were simply confined within the ruins, and had but to await the approach of the flames to meet death in a more revolting form, without the possibility of relief. Such, doubtless, was the fate of many; for, but a short time elapsed between the prostration of the building and the time when the flames broke out from the ruins. The groans of the suffering, some of whom could be distinctly seen, were truly agonizing.

The quantity of rubbish and brick which covered them (the walls having fallen into the interior of the building) was so great, that the task of removing it seemed hopeless. Numbers of the firemen, however, plied themselves with energy, and effected the rescue of several individuals. In the meantime, a consultation was held by the Mayor with the Chief of Police; and under the authority of the latter, some 100 men were brought up from the wharves, and set to work.

The conflict between the fire and water was absolutely appalling. The poor victims were heard, now crying to the firemen to throw on water to counteract the growing heat—now to desist, to save them from being deluged and drowned.

The case of one young lad, in particular, excited peculiar sympathy. He was in the basement of the building. Heavy timbers intervened between him and those who would effect his release, while a huge pile of lumber was over his head, in which the flames raged fiercely. If the water was withheld, the fire advanced. If it was thrown on, the unfortunate boy was exposed to be scalded to death by the water which streamed in upon him from above, or to perish from cold. And thus was the war of the elements contested. The boy encouraged the firemen to continue their efforts, and also encouraged those who were confined around him to keep up their spirits. This he continued to do till he reported that he was the only survivor.

The heroic boy Tindale was finally taken from the ruins at 3 o'clock on Tuesday morning, and every effort made to preserve his life. He fell into a sort of troubled sleep when put in bed, after wildly exclaming "take me out," "oh! take me out." There appeared to be no external or internal injury sufficient to destroy life; but the exposure to cold and heat, and the intense nervous excitement brought on by his perilous position during 20 hours, doubtless caused his death, which occurred about 8 o'clock the same morning. His father continued by him during his confinement among the ruins, administering comfort and encouragement to the poor little fellow, and giving him such food as could be conveyed to him in his dreadful situation. For hours he was firmly wedged among the rubbish by an iron bar, which had to be cut through after all the timbers and brick that covered had been removed. This was accomplished only by the most unwearied efforts, together with the exercise of the greatest caution, rendered necessary to prevent the surrounding masses of brick and timber from crushing him. After all his protracted suffering and final rescue, it was too much for his youthful constitution and feeble frame, and he sank under the influence of the disaster.

Nearly a hundred men, with carts and horses, are laboring among the ruins, removing them as fast as possible, that the bodies yet buried up may be got out. Every few minutes, blackened and burnt bodies, or portions of bodies, are found, and they are immediately removed to the adjoining Station House. The mass of bricks and timber, together with the fragments of iron and pieces of machinery, form an immense heap of rubbish. The scene at the Station House in Oak street is most painful. Eight bodies have been got out from the ruins and deposited there this morning, in addition to portions of three other bodies. Most of them are so blackened and charred that they cannot be recognized by their friends. They are all horribly distorted, and appear to have died in dreadful agony.

Poor, heart-broken women are there in considerable numbers, dreading to recognize husbands, fathers or children. In one instance, where the burnt remains were recognized as those of a husband, the frantic wife shrieked out, and was taken away overwhelmed with grief. Many wives and mothers are sitting in the Station House, waiting in bitter agony for other bodies to be brought in, fearing to discover among them an absent brother, or husband, or lost friend.

In a building adjoining the Station House all the bodies are placed, with the names written upon them as they are recognized; they are removed by their friends, without any separate inquest by the coroner. Stout hardy men, in groups, are seen there in silence and tears sorrowing over the absence or loss of brothers and fathers. The spectacle is mournful and saddening in the extreme, and one better fitted to convey the deepest moral instruction is seldom presented.

The following is a complete list of the dead so far as recovered and recognized on Wednesday morning:

Peter Hyde,	aged 18,	a native of	Brooklyn.
Geo. Hyde,	" 28,	"	"
Levi Hall,	" 28,	"	Connecticut.
Adam Nealy	" 33,	"	Ireland.
Joseph Lockwood,	" 45	"	Connecticut.
Henry N. Reed,	"	"	New-York.
John Ocherty	" 19,	"	Scotland.
James Brooks,	" 20,	"	New-York.
Leonard Brooks,	" 45,	"	Rockland Co.
Abraham O. Kelsey,	" 31,	"	New-York.
Alex. Dixon,	" 23,	"	Canada.
Richard Egbert,	" 30,	"	Staten Island.
Robert Hyslop,	" 27,	"	Scotland.
Owen Brady,	" 14,	"	New-York.
John Rodgers,	" 34,	"	"
Rufus Whitney,	" 30,	"	Boston.
Daniel Dougherty,	" 16,	"	Ireland.
Geo. A. Worrell,	" 17,	"	New-York.
Samuel B. Whitney	" 27,	"	Brooklyn.
Joseph Lockwood,	" 45,	"	New-York.
Laurence King,	" 22,	"	"
Frederick C. Bartlett,	" 14,	"	"
Jesse C. Hurts,	" 14,	"	"
James Zuell,	" 33,	"	England.
George Harvest,	" 25,	"	"
Samuel Tindall,	" 14,	"	New-York.

Bodies recognized but not in the Coroner's list:

Isaiah Marks, colored,
Thomas Vanderbilt,
Israel Osborn,

Making 30 bodies recovered.

Of those earliest rescued, only one was dead—Eli Hull employed in the machine-shop of Mr. Taylor, and residing in Broome street corner of Sheriff. His face was sadly mutilated, some heavy body having fallen on the lower part of it. He was otherwise mangled.

Another man was taken out of the ruins at the rear after almost superhuman exertions on the part of the firemen, the sufferer having been caught between two beams and covered with a pile of bricks. The beams had to be sawed, and the poor fellow kept waving his hand, which he had thrust through the aperture, in token that he still survived. More than once the firemen had to stop and play upon the flames which encroached upon the locality where the man was confined. Just as they were accomplishing his final release, the fire behind and around him raged fiercely, and the foreman was constrained to call out that the pipe must be played upon it. "O stop till we get him out—just a minute—we can stand it—the man's alive," the firemen replied. And they did stand it, and saved the man, though themselves much scorched and nearly suffocated.

Next to this man, wedged in an angle between two floors were two other men, who also by the noble efforts of the firemen were ultimately rescued. One of these cried out soon after 11 o'clock that he was not much hurt, but that they were freezing him with water.

In the front of the building, on Hague street, men were diligently removing the bricks, voices being heard underneath, calling for help. Two men were rescued here at about 12 1-2, injured severely but not mortally. The cries of others were still audible.

Mr. C. O. Jessup narrowly escaped with his life. What became of him at the moment of the explosion he could not tell, but on coming to himself he found himself in the eastern part of the building with much of the ruins laid upon his shoulders and head, but his feet comparatively at liberty. By struggling he freed himself, and when we saw him, though much bruised about the head, he had sufficiently recovered to give the names of nearly all the persons employed in Burr & Co.'s establishment. His clothes were mostly torn off his back.

The building was owned by Harper & Brothers, and cost about $15,000. No insurance, as the policy expired a short time since. In the machine department, there were tools, patterns and machinery, to the value of $50,000, on which there was an insurance.

It was noticeable, that of those who occupied the upper part of the building, a far less proportion were saved than of those who were below. In the first instance, they appear to have been crushed between the floors, while in the latter, the beams frequently so caught as to form arches which seemed to support the superincumbent mass, and protect those who happened to be under them from its weight.

Besides Mr. Taylor, the building was occupied by St. John, Burr & Co., hat-body manufacturers. The former had fifty-seven men in their employment, and about the same number were employed by the latter. Of the whole number not more than twenty can be accounted for, but it is probable that some of those now missing will yet come to light, though it might be well considered a moral impossibility for many to escape from such an instantaneous and overwhelming wreck.

Professor Webster's Trial.—We understand that Professor Webster will probably be arraigned at the March term of the Supreme Judicial Court, but that his trial will not take place until June or July, it being impossible so to arrange the business of the court as to secure a full bench before that time. The day of trial will be fixed at the time of his arraignment.—[Boston Journal.

New Ocean Mail Steamers.—The commencement of the operations of Mr. Collins's Mail Steamers to Liverpool is announced for the 6th of April, when the Atlantic will make the opening trip. The other steamers will sail from New-York and Liverpool every fortnight, on days intermediate from the Cunard line, thus giving every other week, two steamers from England. It is fair to infer, from the time occupied in the construction of these steamers, and the amount of expense lavished upon them and their engines, that they will equal in speed and accommodation, anything which floats upon the ocean.

Death of an Editor.—Henry Cook, Esq. Editor of the Rochester Democrat, died in Rochester, on Saturday last, in the 37th year of his age. He was a gentleman of character and ability, and his loss will be severely felt in Western New-York.

Proposed Mint in New-York.—In the memorial to Congress in behalf of the establishment of a branch of the United States Mint at New-York, it is stated that out of $24,153,000, which came into the country in the year 1849, twenty-one millions of it arrived at Boston and New-York, where there is no Mint; while Philadelphia, that contains the principal mint in the Union, received only the inconsiderable sum of $256,000. The amount of gold brought by individuals from California, has been estimated at eight millions, which goes mostly into the interior, but finds its way back to the seaboard.

The Drury Case.—The Jury, after being out all Friday night, could not agree, and were discharged Saturday forenoon. They stood, it is said, eight for acquittal, and four for conviction.

Earl Grey and Canada Annexation.—An official dispatch has been just received by Lord Elgin, from the home Government on the subject of the annexation of Canada, which takes decided grounds against the project. The principal part of Lord Grey's despatch is as follows:

"With regard to the address to the people of Canada, in favor of severing the Province from the British dominions, for the purpose of annexation to the United States, which forms the subject of three of these despatches, I have to inform you that her Majesty approves of your having dismissed from her service those who have signed the document, which is little short of treasonable in its character.

Her Majesty confidently relies on the loyalty of the great majority of her Canadian subjects, and she has therefore determined to exert all the authority that belongs to her, for the purpose of maintaining the connection of Canada with this Government, being persuaded that the permanance of that connection is highly advantageous to both.

Your Lordship will therefore understand that you are commanded by her Majesty to resist, to the utmost of your power, any attempt which may be made to bring about the separation of Canada from the British dominions, and to mark in the strongest manner her Majesty's displeasure with all those who may directly or indirectly encourage such a design; and if any attempt of this kind should take such a form that those who are guilty of it may, according to such advice as you may receive from your law advisers, be made responsible for their conduct in a court of justice, you will not fail to take the necessary measures for bringing them to account."

Destructive Fires.—The large five story brick building on the corner of Jacob and Ferry streets, was almost entirely destroyed by fire Saturday morning, occasioning a loss in the neighborhood of $25,000. It was the property of Messrs. Jas. & Geo. Brooks, leather dealers, and was occupied by them in the lower part. The upper portion was in the occupancy of Messrs. W. & O. Hoyt, curriers, in whose apartments the fire originated, about 4 1-2 o'clock, but precisely by what means is not known.

About 10 o'clock on Saturday evening, during a heavy storm, the large brick block occupied by Cornelius Lockwood, dealer in wooden ware Mr. Mitchell, oil store, in the lower part, with the lofts full of cotton, and O. Pendleton fruit store and wooden ware, Fulton street, corner of Water, was damaged by fire. The fire was first discovered in the upper lofts of the centre store of the block, among the cotton.

Fatal Accident.—Mr. David S. Sears, an old and much respected citizen of Cayuga county, while driving a load of hay over a rough piece of ground, was thrown from the load and so seriously injured that he survived but a few minutes after he was carried into the house. The deceased was about 95 years of age.—[Auburn D. Adv.

Death of Pena Y. Pena.—In the Mexican papers the death of Pena Y. Pena is announced. Pena Y. Pena was President of the Republic at the close of the war with the United States. It was under his auspices the treaty of peace was made, and it was by him it was ratified after Herrera, the President elect, fearing popular indigtation and the cabals of the Santanists, shunned the responsibility of advocating or signing it, and obtained the election of Pena Y. Pena as President, *ad interim*, by Congress. Mexico, in the death of Pena Y. Pena, has lost one of her best and wisest men, and a pure patriot.

Great Fire in Buffalo.—A fire occurred in Buffalo on the morning of the 5th, consuming before it was subdued, one drug store, three dry goods stores, and one crockery store, situated on Main street together with several offices the upper part of the buildings. The loss is not far from $55,000, which is covered by insurance. The names of the sufferers are John Coleman, L. S. Reynolds, Messrs. Evans & Powellson, George Coit, G. R. Wilson, M. Compton, Messrs. Wightman and Beckwith, R. J. Sherman, George Coit, Jr., and Doctors Wilcox and Wallace.

Governor of Maryland.—A bill has passed the House of Delegates to raise the salary of the Governor of the State to $3600. It was originally proposed to increase it to $4200.

Legislative Colonization.—A bill has been reported in the Virginia House of Delegates, which provides for the appropriation of $30,000 per year, for the removal of the free negroes to Africa.

Emigration to New-York.—The number of passengers who landed at the Port of New-York in 1849, was 234,271; of these were citizens 13,668; and aliens 220,603; of these were natives of Ireland 112,591; Germany 54,705; other countries, 52,307. All these passengers, (with the exception of about 4,000) arrived in 1651 vessels: of which were, American, 894; British, 371; German, 85; others, 601.

Notwithstanding our latest accounts give information of a temporary check in the large emigration from Great Britain, the Commissioners express a belief that there is no good reason to expect any great diminution of emigration from those quarters during the present year. The emigration from Germany will probably be somewhat lessened.—[Journal Commerce.

Reduction of Canal Tolls.—A committee appointed by a meeting of the forwarders and shippers of Buffalo, and other places on the lakes, have addressed a memorial to the Canal Board, recommending that hereafter four mills instead of five mills per 1,000 lbs. be charged on sugar, molasses, coffee, nails, spikes, iron, steel, crockery, oysters and salted fish. The committee say that a reduction of 4 mills or 45 per cent. in 1846, on heavy goods, produced an increase in three years from 103,870,304 to 166,472,539 pounds; and they anticipate that a farther reduction, as proposed, would cause a large additional increase of transportation.

Growth of Western Cities.—It is estimated that Cincinnati will show a population of 125,000 and St. Louis one of 70,000 by the census of 1850. But for the cholera last summer, each would have been considerably higher. The suburbs of either city, which practically form a part of it, are not included in the foregoing estimates.

Honors and Titles at a Discount.—It is said that an office is now open in Paris for the sale of titles and honors. They have fallen sadly from the ancient chivalric times, when money could not purchase them; for a knightship may be had for 5000 francs, without the disagreeable necessity of purchasing armor, and sleeping all night upon it in a church. A marquisate may be made a handle for a plebeian name, to its great ennoblement and purification, by the simple process of exchanging 40,009 francs for the necessary parchments; and if ambition does not soar so high, a happy medium may be struck by getting a countship for 20,000 francs. This is all very reasonable, and the titles ought by all means to be purchased now, while they are low, to be in readiness for the coming restoration in France.

Partiality.—We see it proposed to take ten young Indians, five of each sex, and educate them at the Normal School, at Albany. Every Christian and philanthropist will heartily approve of this long delayed expression of good will towards these aboriginal proprietors of our country. This is as it should be, but it does seem rather like showing partiality to take so much pains to educate and elevate in society, the *red* man, while the *black* man is not only not treated with such consideration—not only neglected by the State—debarred the privilege of attending and receiving the advantages of this very important public institution, but is not permitted to enjoy the benefits of our district schools.—[Star of Temperance.

The Power of Conscience.—A legal friend in an adjoining county mentions a very curious case of lunacy, the facts of which were developed in a recent investigation. An Englishman, a resident of this county for several years, received before leaving England quite a large sum of money as a legacy from his father. He was worth previously a considerable property. By a codicil in the will he received £160 which in the body of the instrument were reserved to a brother and sister. This latter sum was induced by some persuasion and effort on the part of the recipient, although it has never been supposed that he resorted to any means positively unfair or improper. This additional sum, thus obtained, so pressed upon his thoughts and conscience as finally to drive him raving mad.

He is now an inmate of the Asylum at Utica. He would pace his room all night, wring his hands, and exclaim in extense agony, "*I* did it." "I'm the man." "I'm horribly guilty; and shall be damned hereafter." "My father altered his will; and *I* told him to do it." He fancied, too, that he was beset with evil spirits in consequence of the unfraternal act. Efforts were made to divert his mind from the one dark theme; but in vain. It was suggested to him that he might now restore the £160, and thus atone for everything. "Not so," he always replied—"It would'nt be *my father's will*—would it?" "That's what troubles me." "I'd give all my property to change *that*, but it's *too late*."

'Ringing the changes' on this sore point, his mind gradually became shattered, and nothing but constant watchfulness prevented his self-destruction.—[Buffalo Courier.

Rhode Island against Navy Flogging.—In the Legislature of Rhode Island, the Senate adopted resolutions disapproving of flogging in the Navy and in favor of abolishing the spirit ration, and the House immediately concurred.

Ohio on Slavery.—Mr. Lawrence has introduced into the Senate a series of resolutions on the subject of Slavery in the Territories. The first requests our Senators and Representatives to use all Constitutional means to procure the "immediate abolition of Slavery and the Slave-trade in the District of Columbia." The second is, That they are also requested to resist the admission of any new State, which does not in express terms prohibit the existence of human Slavery. Thirdly, That in case such new States shall be admitted, that it will be the duty of Congress to require a solemn compact, by which said State shall be forever prohibited from changing that feature of its Constitution, which prohibits Slavery. Fourthly, That in making provisional governments for new Territories, it is the duty of Congress to prohibit the introduction of Slavery into those Territories on any terms whatever.

Free Soil Nominations.—The following State ticket was put in nomination on the 30th by a 'Free Soil' Convention at Hartford:

John Boyd, of Winchester, for Governor; Julius Clark, Lebanon, for Lieut Governor; George Reed, Saybrook, for Treasurer; Joseph W. White, Hebron, for Secretary; Wm. Alexander, Killingly, for Controller. Hon. John M. Niles declined a nomination for Governor. Henry Bibb, an escaped slave, was among the speakers.

Affecting Incident.—Yesterday morning we witnessed a scene that we little believed could be enacted within the borders of Kentucky. The steamer G. W. Kendall was lying at the wharf at the foot of Wall street, preparing to start for New-Orleans. On the forecastle deck stood a group consisting of a *master and five or six slaves, including a woman with a child at the breast*, who were apparently going to the South. Just as the last bell of the steamer rang out its peal for departure, and the lines were about to be cast loose, the mother was bade to give up her infant, and was told that she must go without it. At this intimation the poor creature became frantic with grief. She caressed the child a moment, then flew to her trunk in which had been packed various little articles of clothing that she had made up for it to wear. These she first pressed fervently to her lips, and then bestowed them upon the child. Her owner then ordered her to follow him, and she mechanically started to obey, but the promptings of nature were too strong within her swelling breast to be resisted, and with loud sobs of grief she turned, embraced her child, and clung to it with the tenacity of despair.

The heart-rending grief of the woman, and her frantic gestures, attracted the attention of persons along the levee and strongly excited the sympathies of many. The owner was asked by a gentleman if he would sell the woman and child. To this he assented, and demanded $650 for them. Upon inquiry, however, it was ascertained that the woman was to be sold down the river, and that the child would be disposed of here. The bystanders volunteered to raise subscriptions to buy the child, and send it with its mother, and several of them proffered $10 apiece. At this juncture Capt. Norton, the Captain of the boat, came forward and told the owner of the slaves that he would not take them on his boat, and sent the whole party ashore, and in a few moments the steamer was seen dashing over the falls without them.—[*Louisville Courier, Jan.* 25.

Alien Paupers in Boston.—Mr. Munroe, the Superintendent of Alien Passengers, reports that 1017 vessels brought 34,873 alien passengers to Boston, of whom 16,815 entered without security or tax, according to the late decision of the Supreme Court. Three-fourths of the whole number were Irish laborers, many of them orphan children and paupers of the most unfortunate kind, numbers being already inmates of some public institutions.

The number of foreign paupers has increased from 2,765 in 1838, to 7,413 in 1848; and the cost of supporting them from $61,438 to $147,815. The whole number of foreigners assisted since 1838 has been 42,928, at an expense of $895,706. Deducting from this sum $158,141, the amount of head money received, and we have a total cost of foreign paupers of $737,564.

Attempt to Escape from Slavery.—The Norfolk Beacon of Jan. 28th reports the attempt of two negro men to escape from that city in a British barque bound for Liverpool. They had stowed themselves among the cargo, and the vessel had reached Craney Island light before she was overhauled, and the poor fellows discovered and seized.

Noble Act of a Girl.—An incident has been related to us exhibiting unusual thoughtfulness and caution, if not heroism, on the part of a young girl, that deserves more than a passing notice. A few evenings ago, just after dark, a young female residing on the railroad near Sykesville, observed that the rain had caused a part of the embankment to give way, and entirely cover up the railroad track. Knowing that the train of cars would pass along in a short time, she hastily and alone procured a light, and set to work to remove the obstruction. In a few minutes, however, she heard the train approaching at a fearful rate, and abandoning her humane effort to clear the track, she took her station in the middle of the road, and by waving the light to and fro, succeeded in attracting the attention of the engineer, who immediately stopped the engine. In a few moments more, had it not been for the great presence of mind, courage and thoughtfulness, of this young girl, the whole train might have been dashed to pieces. Her noble conduct is deserving of the highest reward.—[Baltimore Clipper.

The Puritans in South America.—The Americans at Panama celebrated the anniversary of the Landing of the Pilgrims, Dec. 22nd, with an atmosphere of 82 degrees in the shade.

Buffalo to Chicago.—There are now two lines of telegraph between Buffalo and Chicago.

Night Destitution.—Those who habitually lay their heads upon comfortable pillows, can scarcely believe that every night hundreds of men and women are wandering houseless about the streets of this great metropolis, without a place to shelter themselves. The Chief of Police reports that during six months preceding November last, 21,620 persons were furnished with lodgings in the various station-houses in this city. What an amount of misery is concentrated in this single fact!—[Jour. of Com.

New-Jersey Temperance Society.—The New-Jersey State Temperance Society met at Trenton on Wednesday. Gov. Haines was elected President of the Society for the ensuing year.

Church for California.—The Tabernacle in Brooklyn has been sold to a gentleman, and, it is said, will be taken down and transported to San Francisco.

Death of a Hermit.—Mr. Bennett, coroner at Wurtsboro, Sullivan county, writes to the Sullivan Co. Whig that he has been called to hold an inquest on the body of Nathan Leonard, about 60 years of age, who had for some time lived entirely alone in a rude dwelling near the Pine Kill, in that town, where he was found dead—apparently the victim of intemperance, his habits having been bad, and a jug containing a small remnant of liquor being found near his body. From papers found in his hovel, it appears that he was formerly a minister of the Baptist church in New-Hampshire, of good standing, and once had a wife and family.

Usury Laws.—Connecticut and Rhode-Island have recently passed laws repealing the essential parts of the Usury Laws, and subjecting the lender in the former case to only the loss of the bonus received for the use of money, including interest, and in the latter only to the loss of the excess above the legal rate. Vermont has taken the same course.

Fifty Girls Married in One House.—There have been ten operatives married every year from a single boarding-house in this city during the last five years! The matrimonial thermometer always runs up to ten, in hot or cold weather, and makes that the sticking point. One would suppose it would be an object for many single young ladies to become inmates of a house so prolific in double-blessedness.—[Lowell Courier.

Marriage of Priests.—A paper is about to be established in France, under the direction of two priests, whose object is to popularize the idea that the celibacy of the clergy is an evil, and may be thrown off by common consent, as it is only an ecclesiastical regulation, and not based upon principles of divine right, of faith or of morality.

The Prussian Rifle and a Yankee.—The Boston Traveller mentioned recently, on the authority of a private letter received in that city from Berlin, that an American gentleman had succeeded in working out the whole of the secret of the new Prussian rifle, and that he had purchased and made experiments with one, which he was about to forward to our Government. A paragraph in the London Herald, of the 27th December, mentions its arrival in London.

Gas.—Dr. Gesner has discovered a new illuminating gas. With the use of a retort recently invented by him, in which he placed a pound of bitumen, or mineral pitch, obtained from the Island of Trinidad, he succeeded in producing in about twenty minutes, near six cubic feet of gas that burned with unusual brilliancy—sufficient to supply one burner four hours.

Connecticut Pies.—The pie trade of Connecticut as carried on in New-York is extensive. The article is manufactured at New-Haven, and sent on to New-York every day, fresh, for sale. There is a general depot there for the dainties, and the amount of business transacted is very large.

Railroad Convention.—A numerously attended Convention was held on the 25th and 26th insts. at Genesee (N. Y.) for the purpose of considering the feasibility of connecting Buffalo with the New-York and Erie Railroad, through the Valley of the Conhocton. The project was warmly favored, and comprehensive measures taken to ensure its being carried into effect. The delegates from Buffalo were authorized by their constituency to pledge a subscription of $500,000 to the work. The project of connecting Auburn with the New-York and Erie Railroad, either at Binghamton, or at Oswego, by way of the Oswego and Ithaca road, is being earnestly agitated.

A Nefarious Scheme.—A correspondent from Indiana informs us, that in a certain village in that State, on the Ohio river, there is a Society for the purpose of taking and returning to their masters runaway slaves. It is said, that they have agents in Kentucky, to persuade the slaves to run away, and who give them such directions as to their course after leaving the river, as will certainly lead to their being apprehended. Some of these slaves have, it is believed, been sold by their captors and sent to the South. We have heard of such things before, but have never had them confirmed by testimony. What a specimen of human depravity does not this present, in the reckless trifling, not with what the masters call the right of property, but with the interests and welfare of intelligent human beings!—[Central Chr. Herald.

Prof. Agassiz in New-York.—Professor Agassiz delivered the opening lecture of a new course before the American Institute of New-York, on Tuesday evening, on the subject of the general economy of insect life, and the relation of insects to vegetation. It is said to have been a very able and instructive discourse.

Tunneling the Blue Ridge.—The Staunton (Va.) Indicator states that the contract for tunneling the Blue Ridge was taken on the 21st ult. by Messrs. Kelly & Co. of Maryland, for the sum of $190,000. The work will be commenced immediately.

Remarkable Sleep.—The Massachusetts papers report that Zadock Hersey, a soldier of the Revolution aged 95, fell asleep at his residence in Pembroke, Mass., on Monday evening the 6th Jan. at about 9 o'clock, and slept to the succeeding Sunday morning at 3 o'clock, taking no sustenance but water. He was apparently in a natural sleep, and no particular change took place till 24 hours before death, when his breath continued to grow shorter till he ceased to breathe.

Marriages.

On Thursday Jan. 31st, by Rev. R. S. Storrs Dickinson, Mr. John H. Pill to Miss Mary E. Smith, all of this city.

On the evening of 3rd inst. by Rev. Fred'k F. Cornell, Mr. Louis Schlamp to Mrs. Fredbrika Bremer, all of this city.

At Leyden, Lewis co. Jan. 24th, by Rev. C. Holcomb, Mr. T. S. Sawyer to Miss Anna L. Boardman, all of L.

In McDonough, N.Y. on Tuesday Jan. 22nd, by Rev. Daniel Clark, jr. Mr. La Fayette Leal, of Norwich, Editor of the Chenango Union, to Miss Frances A. Hill, of the former place.

Deaths.

At Brookfield, Vt. Jan. 22nd, Miss Amelia S. Colt, aged 16 years, daughter of Daniel Colt, late of Brooklyn.

At Doylestown, Wayne co. O. on Saturday Dec. 15th, at the residence of her sister, Mrs. Lyon, Miss Sarah Peak, aged 24 years.

At Hopkinton, N.Y. Jan. 19th, Mrs. Lucy Lyman, aged 72 years.

She died as she had long lived, trusting in Christ alone for salvation. "The memory of the just is blessed."

On Monday evening, 21st ult. Harriet Louisa Low, daughter of Wm. M. and Catharine A. Thorburn, aged 1 year 3 months and 19 days.

At Vernon, Oneida county, on the 7th ult., Levi Skinner, Esq., aged 71 years.

Mr. Skinner was a native of Berkshire county, Mass. He removed to Oneida county in 1797, and made it the place of his residence till his death. In 1825 he become a hopeful subject of divine grace. His subsequent life evinced the sincerity of his profession. He endeavored to reduce the precepts of the gospel to practice. Such was the nature of his disease, that for two years he had viewed himself as standing upon the confines of the eternal world. His house was set in order, and his lamp trimmed and burning. When death came, though suddenly, he was calm and composed, and sweetly resigned his soul to God, who gave it. With a joyful and unshaken reliance upon the atonement of Jesus for salvation, he looked beyond and above the scenes of earth.

In Darien, Ct. Jan. 25th, 1850, Mrs. Eliza Burton, in the calm hope of future happiness.

Mr. B. was a native of Nantucket, Mass. She was of African descent. Her husband, who died nearly four years ago, was born in the Isle of France.

Mrs. B. has left six children, the oldest of whom is Benjamin E. Burton, of Newport, R. I. Mrs. B. possessed great energy of character and a firm constitution, which, united, enabled her to support her large and dependent family, by going out at day's work. Her husband was sick a long time of consumption, before his death, during which time she earned their living, besides nursing her husband and three small children. When the family moved to this town, the authorities were so much alarmed lest they should become a town charge, that they informed the man, in whose house they lived, that he would be held responsible, if they should become paupers. Eliza assured them that if her life and health were spared, she would support the family. This pledge she faithfully kept; for she not only provided for the family, while she lived, but is said to have left some two hundred dollars for them, now she is dead. E. D. K.

☞ Newport papers please copy.

NOTICES.

THE TREASURER of the Magdalen Society gratefully acknowledges a donation of $100 from George Douglas, Esq. of Douglas Farms, L.I.

Also a donation of $20 from W. M. Halsted, Esq.

THE SOCIETY OF INQUIRY of the Union Theological Seminary will hold its 12th Anniversary on Wednesday evening Feb. 13th, at 7½ o'clock, in the 13th street Presbyterian church (Rev. Mr. Burchard's) between Sixth and Seventh Avenues.

Addresses by members of the Seminary.

SERMON TO YOUNG MEN.—The 4th of the series of discourses to be delivered before Young Men in the Broadway Tabernacle, by request of the Young Men's Bible Class connected with that church, will be preached on Sunday evening next, by Rev. Asa D. Smith, of this city. Services will commence at 7½ o'clock.

By order of Committee of Arrangements.

GEO. DeW. CLINTON, *Chairman.*

REV. DR. COX will deliver a lecture on Select Portions of English Poetry, with comments and recitations, on Thursday Feb. 7th, in behalf of the Brooklyn Orphan Asylum Society, in the Plymouth church, on Orange street. Exercises to commence at 7½ o'clock P.M. All friendly to the cause are invited to attend. A collection will be taken up to aid the Society.

SABBATH EVENING LECTURES.—The Hammond-street Congregational church (Rev. Dr. Patton's), is open every Sabbath evening, at 7½ o'clock. Subject for the next Sabbath—The Deceitfulness of Riches.

CONFERENCE OF CHURCHES.—A Conference of Churches will be held, on Monday and Tuesday next, 11th and 12th of February, in the Hammond street Congregational church (Dr. Patton's.)

Monday, at 3½ o'clock P.M. meeting for conference and prayer in the lecture room. At 7½ o'clock P.M. preaching in the church.

Tuesday, at 3½ P.M. administration of the Lord's Supper in the church. At 7½ P.M. preaching in the church.

THE BOARD OF THE FEMALE BRANCH of the New-York City Tract Society will hold a meeting on Monday 11th inst. at 12 o'clock, at the Tract House, No. 150 Nassau street.

MAGDALEN BENEVOLENT SOCIETY.—The monthly meeting of the Managers of the Magdalen Benevolent Society will be held on Tuesday Feb. 12th, at No. 61 Amity street, at 11 o'clock A.M.

A punctual attendance is particularly requested.

DISCOURSES TO YOUNG MEN.—The 13th service of the series will be held in the Methodist church in Greene street, between Broome and Spring, on next Sunday evening Feb. 9th, to commence at ½ past 7 o'clock. Sermon by Rev. George Peck, D.D. The body of the church will be reserved for the exclusive use of the young men, as usual, and is free.

THE HOUSTON ST. PRESBYTERIAN CHURCH, (corner of Thompson) will be opened as usual for public worship, next Sabbath evening, at 7½ o'clock. Preaching by the pastor. Subject—The Christian Pilgrim inviting others to go with him.

TO SABBATH SCHOOL TEACHERS.—The fourth of a course of six monthly lectures before the "Sabbath School Teacher's Union," of Brooklyn, will be delivered by Rev. John McClintock, D.D. on Sunday evening Feb. 10th, at 7 o'clock, in the Reformed Dutch church, (Dr. Dwight's) in Joralemon street. The friends of Sabbath schools are invited to attend.

GEORGE W. BLEECKER, }
MOSES F. ODELL, } *Committee of Arrangements.*
ROBERT S. SLOCUM. }

A COURSE OF SERMONS will be delivered on Sabbath evenings, in the Associate Reformed Presbyterian church, Jane street, (Mr. Wright's) on the subjects of the Resurrection and General Judgment.

PLYMOUTH CHURCH, BROOKLYN—(Rev. Henry Ward Beecher, pastor.) The new edifice erected by this congregation, will be open for religious services every Sabbath morning and evening, at the usual hours.

THE DISCOURSE OF REV. DR. CHEEVER on the prevention and cure of youthful depravity in New-York and our large cities, as disclosed by the Chief of Police, will by request be repeated, Providence permitting, next Sabbath evening in the Central Presbyterian church in Broome street, (Rev. Dr. Adam's) at 7 o'clock.

THE LAST FIETY YEARS.—Rev. Dr. Adams will, by request, repeat his discourse on this topic in the Church of the Puritans (Union Square) next Sabbath evening at 7 o'clock.

A CARD.—The subscriber wishes to acknowledge his high sense of obligation to the members of the Congregational church and society of Monroe, Fairfield county, Connecticut, for their recent kindness to him (a former pastor), in constituting him a life member of the American Board of Commissioners for Foreign Missions, by a donation of fifty dollars. Such proofs of a kind remembrance, to one who has been separated fourteen years from his former charge, are truly refreshing to the mind, and tend to keep alive those sentiments of mutual interest that began to exist in time, but will doubtless endure through eternity. This is the second favor of the kind that has within two years been conferred upon the subscriber by the same Society, to say nothing of other substantial marks of kindness received from them. Might not many other churches at the East make the heart of a former pastor glad (who may be toiling on the outposts of Zion), by a similar testimony of remembranse, and at the same time aid in sending the blessed gospel to the perishing tribes of men.

DANIEL JONES.

California, Branch county, Michigan, }
January 11th, 1850. }

THE PRESBYTERY OF WASHTENAW will hold its next stated meeting at Manchester, on the second Tuesday (12th day) of February next, at 6 o'clock P.M. Statistical reports of the churches to be presented.

WILLIAM S. CURTIS, *Stated Clerk.*

Ann Arbor, Dec. 31, 1849.

ADVERTISEMENTS.

EWBANK'S REPORT.

JUST PUBLISHED—The Report of the Commissioner of Patents for the year 1849. Part I. Arts and Manufactures, embracing the Commissioner's views of the Origin and Progress of Invention;
The Motors—Chief Levers of Civilization;
Proposed Applications of the Patent Fund.—1. Publication of Specifications. 2. Preparation of a General, Analytical and Descriptive Index of Inventions. 3. Institution of National Prizes;
And on the Propulsion of Steamers, with numerous engravings;
With an Introduction by Horace Greeley. Price 37½ cts.
1037—2t* J. S. REDFIELD, Clinton Hall.

TO THE CITIZENS OF BROOKLYN.

A CARD.—The subscriber would respectfully announce that having been requested to repeat his Musical Lecture and form a Singing Class in Brooklyn, similar to his Class in Broadway, New-York, he will comply with the request, as soon as the necessary arrangements can be made. WILLIAM B. BRADBURY,
1037—tf 199 and 411 Broadway.

JANUARY REPORT

OF THE NEW-YORK LIFE INSURANCE COMPANY, 68 Wall street.—The Institution, during the month of January, 1850, issued One Hundred and Six Policies, viz:

To Merchants	27	To Lawyers	4
" Mechanics	18	" Mariners	4
" Farmers	13	" Ladies	3
" Clerks	8	" Shipmasters	3
" Manufacturers	7	" Clergymen	2
" Agents	4	" Others	13
	77		29
			77
		Total	106

This Company have just declared a dividend of 40 per cent. for 8½ months ending Jan. 1, 1850, for which certificates will be issued. Accumulated capital, Jan. 1, 1850, $211,829.50.

MORRIS FRANKLIN, *President.*
SPENCER S. BENEDICT, *Vice-Pres't.*
Pliny Freeman, *Actuary.*
Medical Examiners—George Wilkes, M.D. Cornelius R. Bogert, M.D.—in attendance daily at the office, from 1 to 2 o'clock. 1037—1t

MR. GREENLEAF'S INSTITUTE

FOR YOUNG LADIES, 106 Pierrepont-st. corner of Clinton, Brooklyn, will enter upon the Spring term on Monday, Feb. 11. The Principal is ably sustained by an efficient corps of teachers, and the pupils enjoy every facility for acquiring a thorough and accomplished education. French is taught in daily exercises, as a living language, to be spoken as well as read and written. Drawing also, and Vocal Music, are a part of the regular course of instruction. Tuition, including the use of all necessary class books and stationery, from $5 to $25 per quarter. No extra charges.
Private instruction in all branches, as usual. Apply as above. 1037—1t

THE MOTHER'S MAGAZINE

AND FAMILY JOURNAL.—Edited by Mrs. Elizabeth Sewell, Rev. Darius Mead, and Myron Finch.

Principal Contributors.

Rev. J. N. Danforth; Rev. Samuel Irenæus Prime; Rev. John S. C. Abbott; Rev. A. D. Eddy, D.D.; Rev. Prof. Alden; Rev. F. C. Woodworth; Rev. Robt. Sewell; Mrs. H. C. Conant; Mrs. S. E. Knowles; Thomas Hastings, Esq. &c. &c. &c.

Terms.—One copy, per annum, $1; four copies, $3; seven copies, $5; ten copies, $7; fifteen copies, $10.

This old and well-established Periodical commenced the *eighteenth* year of its existence, with the January number, being the oldest work of the kind extant.

The March Number, with a new and beautifully engraved cover, is now published, with the following rich and interesting table of contents:

1. The Family—Its Different Aspects, by Rev. J. N. Danforth; 2. The Power of a Mother's Faith, by a Pastor, one of our most distinguished writers; 3. The Family Above, by Rev. Christopher Anderson, a Scotch Divine; 4. Moses Receiving the Commandments, with a beautiful steel engraving, by Rev. F. C. Woodworth, Editor of the National Preacher; 5. Jesus Obeyed his Mother, by Rev. Samuel Irenæus Prime; 6. The Mother to her First Born, by Mrs. H. C. Conant; 7. Christ the Fountain of Life; 8. Little Children to be Employed, by "H. J. L." a New-England Clergyman; 9. What an Influence! by a Pastor; 10. A Letter to the Children, Editorial; 11. The Birth of the Savior—an Editorial—being Lessons for Mothers or Maternal Associations, illustrated with two fine wood engravings, one representing the shepherds watching their flocks, and the other a view of the city of Nazareth; 12. The Spring under the Chestnut Tree, by Prof. Alden, one of his very best articles; 13. Family Bereavements, an affecting narrative, by "S. J. H." a lady in Florida; 14. Evening Conversations, No. 3—the Origin of Language—by Rev. Robert Sewell; 15. Effect of the Bible upon Nations, by Rev. Dr. Adams; 16. Beware of Bad Books; 17. Notices of New Publications.

Rev. Darius Mead, long and favorably known as the responsible Editor of the Magazine, has resumed, permanently, his connection with it, and will hereafter devote his time exclusively to the advancement of its interests. Our numerous readers will cordially welcome him back to his old and familiar field of labor and of usefulness.

The Mother's Hymn Book, compiled by Thomas Hastings, Esq. containing 166 Hymns, and an appendix embracing a Constitution for Maternal Associations, and 154 questions for discussion at maternal meetings, is given as a premium to every subscriber who pays one year in advance.

The March Number of the Magazine will be sent gratuitously, as a specimen, to every minister of the Presbyterian, Reformed Dutch, and Congregational churches whose Post-office address can be ascertained. The Magazine, with a copy of the Hymn Book, will be given gratis to every pastor of the above denominations who will aid in extending its circulation by commending it to the people of their charge, or by giving our soliciting agents the names of their congregations to be called on.

Agents are wanted for every section of the Union, to whom the best pecuniary encouragement will be given.
MYRON FINCH, *Publisher,*
1037—6tis 116 Nassau-st. New-York.

REFORMS AND REFORMERS

OF GREAT BRITAIN AND IRELAND.—Sketches of Reforms and Reformers of Great Britain and Ireland. By Henry B. Stanton, 1 vol. 12mo. cloth.

"We beg to assure the reading public of a very agreeable and profitable work in the present issue of Mr. Wiley's. A great deal of research and of judicious and impartial criticism have been necessary to produce it, which the vigorous and splendid rhetoric of Mr. Stanton clothes with an absorbing interest. The names of the most distinguished of Modern Statesmen, Authors, Preachers and Orators, are found in the catalogue of Mr. Stanton's Sketches, and with admirable point and beauty has he hit them off. We are sure it will prove, as it is an able and useful book."—[*N. Y. Evangelist.*

"These Sketches embrace the Reforms and Reformers of Great Britain and Ireland during the last half century, a period illustrated by a general spirit of progress, and by specific movements of immense interest and importance. Starting with an outline of the history of this period, in which the occasions of reform are sufficiently manifest, Mr. Stanton traces the rise of great movements, and sketches the men whose achievements as reformers are among the glories of the age. While a few stand out distinct and prominent, such as Wilberforce, Clarkson, Macaulay, Brougham, Mackintosh, Buxton, Rowland Hill, &c., justice is done incidentally to the larger number who, in less conspicuous spheres, sustained and cheered these heroes of Progress. They are written with energy and power, and serve not only to supply an important chapter in history, but to awaken in the reader's mind hope for humanity and the disposition to emulate noble deeds."—[*N. Y. Recorder.*

"The work aims to give a concise history of the popular movements of the radical reformers—the party of progress in Great Britain and Ireland, from the French Revolution to the present time; and personal sketches of the prominent men who have borne a part in these movements, as Pitt, Fox, Mackintosh, Brougham, O'Connell, Wilberforce, Chalmers, Cobden, O'Brien, Bright, Macaulay, Carlyle, Dickens, &c., &c."
Published and for sale by JOHN WILEY,
1037—1t 161 Broadway.

VALUABLE AND IMPORTANT WORKS

ON THE EAST, as Illustrative of the Truth of Biblical History.

I.
THE EAST,

Or, a Visit to Egypt and the Holy Land. By the Rev. J. A. Spencer, M.A., Editor of the New Testament in Greek, with English Notes, Member of the New-York Hist. Society, &c. Splendidly Illustrated with original Drawings. Octavo, pp. 500. Uniform with "Layard's Nineveh," "Hawks' Monuments of Egypt," &c.

LIST OF ILLUSTRATIONS.

Street and Fountain in Cairo,
The "Ibis," our Boat on the Nile,
An Arab Village on the Nile,
Grand Court in the Temple at Medinet Habu, Thebes,
Jerusalem from the Mount of Olives,
Church of the Holy Sepulchre,
The Town and Hills of Bethlehem,
The English Church and Tower of Hippicus, Jerusalem,
The Town and Lake of Tiberias,
The Port of Tyre and Mount Lebanon,
A Section of the Great Pyramid,
Sculpture on the walls of the Temple of Karnak,
Figure of Cleopatra,
Plan of Jerusalem, from Dr. Schultz,
Sketch Map of the Dead Sea, from that of Lt. Lynch,
Ichnography of the ancient Cathedral at Tyre.

II.
EGYPT AND ITS MONUMENTS,

Or, Egypt a Testimony for the Bible. By Rev. F. L. Hawks, D.D., LL.D. The Second Edition, considerably enlarged, revised and improved, *will be published in March.* One volume, 8vo. Illustrated with numerous plates. Cloth, $3.

"This volume will constitute a valuable addition to our Christian literature."—*N. Y. Recorder.*

"An important contribution to literature illustrative of the Bible."—*N. Y. Com. Advertiser.*

"By far the most valuable work on Egyptian Antiquities ever published in this country."—*Alb. Express.*

"Dr. Hawks has done an acceptable service to the church by this labor. . . . The volume is intensely interesting, and will abundantly repay a careful perusal.—*Christian Alliance.*

"In the treatment of this branch of the subject (the illustration and confirmation of the historical records of the Pentateuch,) Dr. Hawks' admirable faculty of lucid arrangement and distinct statement has full play; and he proceeds, too, with a calm confidence of the strength of his positions, that cannot fail to inspire his readers—such of them especially as have been somewhat startled by the bold asseverations of the infidel school of Egyptologists and their train of ignorant imitators—with a similar confidence."—*Methodist Quarterly Review.*

III.
NINEVEH AND ITS REMAINS.

With an Account of a Visit to the Chaldean Christians of Kurdistan and the Yezidis, or Devil Worshipers; and an Inquiry into the Manners and Arts of the Ancient Assyrians. By Austen Henry Layard, D.C.L. With Introductory Note by Prof. E. Robinson, D.D., LL.D. Illustrated with 13 Plates and Maps, and 90 Wood Cuts. 2 vols. 8vo. cloth, $4.50.

"Confirming in many particulars the identical histories of Sacred Writ."—*Com. Advertiser.*

"In these days, when the fulfillment of prophecy is engaging so much attention, we cannot but consider that this work will be found to afford many extraordinary proofs of Biblical history."—*London Times.*

"The most prominent contribution to the study of antiquity that has appeared for many years."—*Christian Inquirer.* G. P. PUTNAM, Publisher,
1037—3teow 155 Broadway.

HISTORICAL LECTURES.

NEW-YORK, JANUARY 28th, 1850.—*To the Rev. John Lord,*

Sir—The high reputation you have earned abroad, in England and Scotland, and in your own country, by your Historical Lectures, and the interesting events and characters you have selected as the subjects of these Lectures, make us desirous that the inhabitants of New-York should participate in the gratification and advantage which have been enjoyed by so many.

We earnestly request, therefore, that you would deliver in some suitable place, and at your own convenience, such and so many of these Lectures as you may deem desirable. With your permission, however, we would suggest that the course on Heroes, which you delivered last winter with so much acceptance in Boston and other places, should be selected on this occasion.

Theodore Frelinghuysen,	Charles King,
Henry White,	B. F. Butler,
Henry P. Tappan,	H. Maxwell,
C. S. Henry,	Thos. H. Skinner,
W. Adams,	L. Bradish,
Charles W. Hackley,	Geo. Folsom,
Francis L. Hawks,	Jona. M. Wainwright,
Asa D. Smith,	Jno. Inman,
G. T. Bedell,	Thomas De Witt,
M. S. Hutton,	Charles E. West,
Henry W. Bellows,	George Potts,
Wm. C. Bryant,	Erskine Mason.

To the Hon. Theodore Frelinghuysen, LL.D. and others.

Gentlemen—In compliance with the requisition with which I am honored, I propose to give a course of Six Lectures, in the Hope Chapel, opposite the New-York Hotel. The subject of these Lectures and the evenings on which they will be delivered, are announced below.

With great respect,
I am, Gentlemen,
Your obedient servant, JOHN LORD.

THE HEROES AND SAINTS OF THE MIDDLE AGES:

Charlemagne—Emperor,	Tuesday Evening,	Feb. 12,
Hildebrand—Pope,	Thursday "	Feb. 14,
Becket—Prelate,	Monday "	Feb. 18,
Bernard—Abbot,	Wednesday "	Feb. 20,
Godfrey—Crusader,	Monday "	Feb. 25,
Luther—Reformer,	Wednesday "	Feb. 27,

OR,

The Contest between Law and Barbarism.
" " " Spiritual and Temporal Power.
" " " Church and State.
" " " Monachism and Rationalism.
" " " Christianity and Mahommedanism.
" " " Freedom and Absolutism.

The above Lectures will commence on each Evening at 7½ o'clock.

Tickets for the Course, $3. To be had at Bartlett & Welford's, under the Astor House; at Thomas J. Crowen's Book-store, 599 Broadway; and at the Door.
February 5th, 1850. 1037—1t*

FOR SALE AT YONKERS,

FOUR LOTS, 75 by 140 feet, on the bank of the Hudson, having a delightful view of the river, and within ten minutes' walk of the Railroad depot, and half an hour's ride of the city. The owner has a house nearly finished, containing nine rooms, two basements and two cellars, on a lot 140 by 150 feet, built expressly for the advertiser's residence, which he will sell, if required. Should the house not be sold by the 1st of March, one half of it will be for rent. Terms made known at the office of this paper, 120 Nassau st. 1036—tf

THE ECLECTIC MAGAZINE.

THE ECLECTIC MAGAZINE FOR FEBRUARY is an excellent number of a valuable periodical. Its selections are from sources not easily accessible. No family should consider their arrangements for mental entertainment complete without it. New-York: W. H. Bidwell.—[*Tribune of Jan.* 30.

ABBOTTS' INSTITUTION

FOR THE EDUCATION OF YOUNG LADIES, 260 Greene street, New-York. Family residence 43 Lafayette Place.

Young ladies of every age are received into this Institution; and those in the Senior Department, under the guidance of teachers of established reputation, are instructed in the highest branches of literature and science. The third term commences Monday, February 4th. Young ladies from abroad are received into the family of Rev. John S. C. Abbott. 1036—3t

STORIES ABOUT ANIMALS,

WITH PICTURES TO MATCH. By Francis C. Woodworth, editor of the Youth's Cabinet. A new edition just published. Price 75 cents.

"I hope this work will find its way to every family in the United States."—[Dr. Alcott, author of 'Young Man's Guide,' 'House I Live in,' &c.
D. A. WOODWORTH, 135 Nassau st.
Jan. 30th, 1850. 1036—2tis

TEACHER WANTED.

WANTED—at the "Washington Female Seminary," Washington, Hempstead co. Arkansas, a Lady well qualified to fill the position of Music and French Teacher in that Seminary. The lady must be unmarried, and a superior Pianist and Vocalist. To such an one the salary will be $450 per annum, boarding, and $50 for traveling expenses for the journey. Satisfactory testimonials will be required. Inquire at the office of the Evangelist, or address S. L. Slack, A.M. Principal of the Seminary.
Jan. 30th, 1850. 1035—3t

GRAMMAR OF ARITHMETIC.

OR AN ANALYSIS OF THE LANGUAGE OF FIGURES, and the Science of Numbers. By Charles Davies, LL.D. Published by
A. S. BARNES & CO. 51 John street.
"*Military Academy of U.S.*
West Point, Jan. 17th, 1850.
"The Grammar of Arithmetic, by Prof. Davies, presents the subject in a new light. It so analyzes Arithmetic, as to impress the mind of the learner with the first principles of mathematical science, in their right order and connection; and the new rules for the reading of figures, are of great practical value."
[Signed]
W. H. C. Bartlett, Prof. of Natural and Experimental Philosophy.
A. E. Church, Prof. of Mathematics.
D. H. Mahan, Prof. of Engineering.
Jan. 30th, 1850. 1035—4t

KIMBALL UNION ACADEMY.

THE SPRING TERM of this Institution, in the Male and Female Departments, will commence on Wednesday Feb. 13, and continue eleven weeks.

Every facility is furnished for thorough instruction in the Languages, Mathematics, Natural, Intellectual and Moral Sciences, Linear Drawing, French, Music, &c.

Board, fuel, and every accommodation can be procured at reasonable prices. There are excellent advantages for boarding in clubs, and boarding one's self.

For Board of Teachers, course of study, and other particulars, see Annual Catalogue.
DAVID S. DUTTON, *Secretary.*
Meriden, N.H. Jan. 15th, 1850. 1035—4t

SUNDAY SCHOOL JOURNAL.

PUBLISHED BY THE AMERICAN S. S. UNION. —This paper is published at twenty-five cents a year, payable in advance. A remittance of $1 secures four copies for one year.

It is issued on the first and third Wednesdays of every month.

Can a Sunday school teacher spend a *quarter of a dollar* more advantageously to himself and his class, than by taking and reading the twenty-four Journals that will be issued in 1850?

Can those who now take and read the Journal, better serve the interests of their associate teachers, than by commending it to their attention?

☞ Subscriptions received at 147 Nassau st. New-York; 103 Fourth street, Louisville, Ky.; 30 Chestnut street, St. Louis; and 146 Chestnut street, Philadelphia.
Jan. 16th, 1850. 1034—4t

LEAVITT'S COMMON SCHOOL READERS.

PUBLISHED by John P. Jewett & Co., 22 Cornhill, Boston, and sold in New-York by Charles M. Saxton, 121 Fulton-street.

These books have stood the test of the most rigid and careful examination by some of the best judges, who have highly recommended them. They have also borne the trial of experiment with entire success, evincing their adaptedness both to interest children, and to advance them in ready and tasteful reading.

The following notice is from *Hunt's Merchant's Magazine* for January, 1850:

"This series consists of four books, namely: 'The Primer; or Little Lessons for Little Learners,' 'Easy Lessons in Reading for the Younger Classes in Common Schools,' 'Reading Lessons for the Use of the Middle Classes in Common Schools,' and 'Selections for Reading and Speaking for the Higher Classes in Common Schools.' Mr. Leavitt starts with the settled axiom that 'there is no royal road to learning' except that acquired by 'dint of repetition.' His first book is therefore designed 'to furnish an arrangement of lessons, at once convenient for the drilling process,' and calculated to 'aid those associations of ideas, and that systematic progress, from lesson to lesson, which may make it easier for our little friends to climb the first round in the ladder of learning.' In the second book, 'Easy Lessons,' he has succeeded in making 'such a selection of pieces as must engage the attention and interest the minds of children, and lead them naturally into an animated and graceful style of reading.' The third book furnishes similar advantages to the middle classes. It contains nothing 'that can give reasonable offense to any deserving portion of the community—nothing that is immoral or irreligious—nothing adverse to the welfare of mankind, or inconsistent with true patriotism.' The fourth possesses all the moral and intellectual characteristics of the preceding numbers of the series, and is evidently 'prepared with great care, both in making up the elementary exercises, and in selecting the lessons for reading and speaking. The whole series will bear a careful and critical examination. Every page of it bears the impress of the author's untiring industry, good sense, and correct taste. Indeed, we have never examined a series of books better adapted to promote the objects for which they were designed than this of Mr. Leavitt, and we should rejoice to learn that they were universally adopted in all our common schools." 1034—8tis

To Clergymen, Postmasters, Teachers of Sabbath Schools, Book Agents, Students, and Heads of Families.

EMPLOYMENT.

AGENTS ARE WANTED to sell Sears' New and Popular Pictorial Description of the United States, Treasury of Knowledge, Pictorial Family Annual, and other useful publications.

☞ To young men of enterprise and tact, this business offers an opportunity for profitable employment seldom to be met with. There is not a town in the Union where a right honest and well-disposed person can fail selling from 50 to 200 volumes, according to the population.

Full particulars of the principles and profits of the agency will be given on application, either personally or by letter. The postage must in all cases be paid. Please to address
ROBERT SEARS, Publisher,
1021—istf 128 Nassau-st. New-York.

New-York Cattle Market.

For the week ending Monday, Feb. 4th, 1850.

Offered—1,200 Beeves, (250 from the South, remainder mostly from this State); 40 Cows and Calves; and 4,000 Sheep and Lambs.

Prices. *Beeves* have been in fair demand during the week, though at the close the market is rather dull. Prices remain at $6 a $8 for fair retailing qualities. A lot of 20 head were taken for the supply of the Bermuda contract, and 100 driven to Brighton. About 100 left over.

Cows and Calves—Sales at from $20 to $35.75. All sold.

Sheep and Lambs—Sales at from $1.75 to $3.25 a $3.50. Unsold 400. Prices, as compared with last week's quotations, show a decided advance upon the better qualities.

Hay and Straw—Sales of bale hay at 3s 6d to 5s, loose; timothy, from the wagons, 4s to 6s. Straw, per hundred bundles, 14s to 24s.

New Publications.

THE SACRED HARMONIST. A New Collection of Church Music. Edited by George Kingsley. A. S. Barnes & Co.

This is a collection of mostly new tunes, designed as a supplement to the other collections of the editor, rather than as an independent work. It contains, however, a copious system of the elements, but only 48 pages of music. This is a new feature, which will have to be followed by other musical editors; the public are getting tired of buying over the old tunes. As soon as some one standard arrangement of the old tunes can be agreed upon, we should earnestly hope that they might be kept out of the new collections. What should we think of Mr. Bryant publishing a new volume of poetry consisting of a few new pieces, and the bulk of the book made up of poems which everybody possesses in previous editions? The new tunes of this volume are principally arrangements from secular music, but very tastefully selected, and gracefully used. The original compositions possess much of that simplicity and delicacy which are Mr. Kingsley's forte, and will be found very pleasing and meritorious. With a large class of the lovers of social music, Mr. Kingsley is a favorite composer, and all he issues is worth study. We think that some of these tunes are equal to his best performances; as Crittenden, Mount Auburn, Montgomery, Spring Garden, and others. Some of the adaptations are also very good, as Barnes, from the Messiah, and Parker, from Rossini, and others. It is a work which will do no discredit to a well-earned and established fame.

BOGATSKY'S GOLDEN TREASURY. R. Carter.

A neat pocket edition of a well-known devotional work, consisting of reflections on passages of Scripture for every day in the year. The peculiar richness and depth of experience which these comments show, have given this work a fame which will never die out.

INDUSTRY AND IDLENESS, with Twelve Causes of Dishonesty. By Henry Ward Beecher. With an introduction by Rev. H. B. Taylor, of Evans, Erie co. Philadelphia; W. S. Young.

Here are four lectures by Mr. Beecher, selected, we believe, from his admirable work, Lectures to Young Men, printed in a cheap form for general circulation.

That they are earnest words which all the young ought to learn, will be readily understood; and we hope that the publication of them in this form will promote this desirable object.

A MEMOIR OF LADY COLQUHOUN. By James Hamilton, D.D. R. Carter & Brothers.

There are not a few who will desire to know the history of the author of that admirable and searching book, The World's Religion. It has probed and quickened many a heart with its deeply spiritual views and its searching tests. The life of Lady Colquhoun, as here delineated, discloses that earnest, heart-felt piety, which the work we have referred to would lead us to expect. There must have been a singular clearness and consistency of life, as well as depth of religious experience. Religion takes in the history of such an elevated, refined and consistent life, some of its most beautiful aspects. We would cordially commend the attention of pious females to this work, as one specially consonant with the aspirations they should most cultivate, and illustrative of the character that most adorns the sex.

VOICES FROM THE PRESS; a Collection of Sketches, Essays and Poems by Practical Printers. Edited by J. J. Benton. Charles B. Norton, 71 Chambers-st.

This is a remarkable book in many respects. But though very able, and indicative of much ability it does not disclose, it by no means does justice to the craft. Neither the best efforts of the persons selected are here, nor by any means the ablest men of the profession. There are practical printers left out of the list, of equal, if not far superior abilities to those noticed. But as it is, it is a most honorable testimonial of the talent, learning and moral worth of this class of laborers. There are articles here whose eloquence, thought and rhetorical beauty it would be difficult to surpass by selections from any other class. We wish it had been better printed and a good deal larger.

PRAYERS FOR THE USE OF FAMILIES. With a preliminary essay by Albert Barnes. Philadelphia: Thomas, Cowperthwaite & Co.

Mr. Barnes' preliminary essay on Family Prayer is one of the most conclusive and affecting arguments we ever read on the subject, and is besides, redolent of the very spirit in which the duty should be performed. The selection of prayers is very appropriate, and taken from a wide field. We know of no manual of the kind so faultless as this for the particular use of family worship; and as professors of religion are sometimes deterred from this delightful and most important duty, by supposed want of ability, we can cordially recommend it to them. There is also added a very tasteful and useful compilation of Hymns for family worship, which forms an excellent accessory.

HISTORY OF WILLIAM THE CONQUEROR. By Jacob Abbott. With engravings. Harper & Brothers.

Mr. Abbott evinces great tact in the selection of subjects for his engaging little series of histories. They all possess great personal attraction, by reason of their bravery, greatness or worth, as well as great historic interest as associated with important events. His biographies, taken together, make a history, which possesses double interest. The present one is very spirit-stirring, and has more than the attraction of romance. We are glad to find these sketches so well appreciated.

PAMPHLETS & PERIODICALS.

The Jan. No. of the "Mercersburgh Review" has been received. This title is quite descriptive enough, as, we are sorry to say, Mercersburgh has come to have a theology of its own. The peculiar kind of sentiment—for in its last analysis, it is scarcely more—which the learned gentlemen of the German Reformed Seminary seek to cultivate, finds elaborate defense and exposition here, chiefly from the pen of Dr. Nevin. A spirited style, and not a little ingenuity and tact never imported from Germany, assist Dr. N.'s readers to understand this type of Puseyism, which if certainly not Oxfordism, is in some respects and effects, scarcely better.

"Auricular Confession in the Protestant Episcopal Church," is the title of a series of letters "addressed to a friend in North Carolina, by a Protestant Episcopalian," and published in a neat pamphlet by George P. Putnam. The occasion of the work was Bishop Ives' recently avowed leanings to Rome, which here receive a most searching and thorough exposure. We know not who the author is, but he wields a pen powerful with the impulses of an honestly Protestant heart; and Protestants of all pales will owe him acknowledgments for the ability and appositeness with which one of the fundamental truths of our religion is asserted.

"The American Historical Magazine." A monthly periodical of about 60 pages, has been projected by Lawrence Labree, Esq. with this title, and upon a somewhat novel plan. It proposes to collect authentic histories of events, incidents, adventures, reminiscences of olden times, and antiquities, with biographical sketches of eminent men, presenting a kind of reading proverbially interesting, and of the highest utility. As these excursions into the wide domain of history and annals are confined to no period, the editor has at his command an inexhaustible fund of entertaining matter, and with proper tact, can hardly fail to make a work which would prove a valuable and welcome visitant to every family. The two numbers already issued show good taste, and form very interesting reading.

"The Three Reformations, Lutheran, Roman, Anglican, by Walter Farquhar Hook, D.D.," is the title of a tractate of one of the leaders of the Puseyite movement in England, reprinted with hearty approbation and concurrence of "the Rev. William Shelton, D.D. Rector of St. Paul's church, Buffalo," by George H. Derby & Co. Its principal aim is to show the terrible effects of the doctrine of private judgment. This taking God's word and making it, as the Psalmist found it abundantly safe and wholesome to do, the lamp of one's feet, is the source of all the deformities and divisions that afflict our Protestantism, and of all the radicalism of the age.

Rev. Thomas L. Harris, a "minister of the Independent Christian congregation, Broadway, N.Y.," preached at the Stuyvesant Institute on Sunday 13th ult. a sermon occasioned by the Chief of Police's report concerning destitution and crime among children, which has been printed by Charles B. Norton. It is an eloquent and touching discourse, replete with weighty truths that ought to have the serious consideration of Christians and philanthropists.

The "Discourses at the Inauguration of the Rev. James W. Alexander, D.D.," at Princeton, have been issued in a neat pamphlet by Mr. Carter. It contains Dr. Plumer's sermon, Dr. Phillips' charge, and Dr. Alexander's inaugural discourse. The friends of Princeton will be glad to obtain these masterly and timely productions.

"The American Review" for Feb. is an interesting number, with some papers of unusual excellence.

The "Christian Parlor Magazine" for Feb. presents a beautiful mezzotint, the Pardon, and a fine engraving illustrative of Milton's Il Pensoroso. Its contents are unusually rich and valuable, and worthy of a place in the reading collection of any family. In point of real ability and high intellectual and moral character, we think this Magazine has no superior. Some of the most honored names of the church appear upon its pages, and nothing appears which has not excellence and interest. We beg our Christian families to look at the work, and compare it, in all respects, with what is called the light literature of the day.

TO DEATH.

[FROM THE GERMAN OF GLUCK.]

Methinks it were no pain to die,
On such an eve, when such a sky
O'ercanopies the west;
To gaze my fill on yon calm deep,
And, like an infant, fall to sleep
On earth, my mother's breast.

There's peace and welcome in yon sea
Of endless blue tranquillity.
The clouds are living things;
I traced their veins of liquid gold,
I see them solemnly unfold
Their soft and fleecy wings.

These be the angels that convey
Us weary children of a day
Life's tedious nothing o'er—
Where neither passions come, nor woes,
To vex the genius of repose
On Death's majestic shore.

No darkness there divides the way
With startling dawn and dazzling day;
But gloriously serene
Are the interminable plains:—
One fixed, eternal sunset reigns
O'er the wide, silent scene.

I cannot doff all human fear:
I know the greeting is severe
To this poor shell of clay;
Yet come, O DEATH! thy freezing kiss
Emancipates! thy rest is bliss!
I would I were away.

SELF-CULTURE.

It is force of thought which measures intellectual, and so it is the force of principle which measures moral greatness, that highest of human endowments, that brightest manifestation of the Divinity. The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, and who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering; and is this a greatness, which is apt to make a show, or which is most likely to abound in conspicuous station? The solemn conflicts of reason with passion; the victories of moral and religious principle over urgent and almost irresistible solicitations to self-indulgence; the hardest sacrifices of duty, those of deep-seated affection and of the heart's fondest hopes; the consolations, hopes, joys, and peace, of disappointed, persecuted, scorned, deserted virtue; these are of course unseen; so that the true greatness of human life is almost wholly out of sight. Perhaps in our presence, the most heroic deed on earth is done in some silent spirit, the loftiest purpose cherished, the most glorious sacrifice made, and we do not suspect it. I believe this greatness to be most common among the multitude, whose names are never heard.

Among common people will be found more of hardship borne manfully, more of unvarnished truth, more of religious trust, more of that generosity which gives what the giver needs himself, and more of a wise estimate of life and death, than among the more prosperous. And even in regard to influence over other beings, which is thought the peculiar prerogative of distinguished station, I believe, that the difference between the conspicuous and the obscure does not amount to much. Influence is to be measured, not by the extent of surface it covers, but by its kind. A man may spread his mind, his feelings, and his opinions, through a great extent, but if his mind be a low one, he manifests no greatness. A wretched artist may fill a city with daubs, and by a false, showy style, achieve a reputation; but the man of genius, who leaves behind him one grand picture, in which immortal beauty is embodied, and which is silently to spread a true taste in his art, exerts an incomparably higher influence. Now, the noblest influence on earth is that exerted on character; and he who puts forth this, does a great work, no matter how narrow or obscure his sphere. The father and mother of an unnoticed family, who, in their seclusion, awaken the mind of one child to the idea and love of perfect goodness, who awaken in him a strength of will to repel all temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon breaking the world to his sway. And not only is their work higher in kind; who knows, but that they are doing a greater work even as to extent of surface, than the conqueror? Who knows, but that the being, whom they inspire with holy and disinterested principles, may communicate himself to others; and that, by a spreading agency, of which they were the silent origin, improvements may spread through a nation, through the world?—*Dr. Channing.*

PROGRESSIVE POPULATION.

The territory of the United States is nearly as large as that of all Europe; its population, including that of the Aborigines and immigrants, may exceed 23,000,000, which is not a tenth part of that of Europe. In August, 1790, the United States contained nearly four millions of people, inclusive of about 700,000 slaves. In 1800 there were 5,305,925 inhabitants; 7,239,814 in 1810; 9,654,596 in 1820; 12,866,020 in 1830; and 17,063,355 in June, 1840, of whom 14,189,705 were whites. Since the era of 1812 the area of the United States has more than doubled. During 25 years, to 1848, 1,588,872 persons have migrated from Great Britain and Ireland to North America, chiefly to the United States. In the year 1848 there arrived at the port of New-York, 189,176 immigrants, of whom 98,061 were from Ireland, 51,978 from Germany, and 6415 from Scotland. The whole number of persons not natives, who are now in the United States, is believed to be nearly four millions, or between a fourth and a fifth of the whole population.

In the year ending September 30, 1848, 229,483 passengers arrived in the United States, besides those via Quebec; 136,126 were males, and 72,883 females. Of these only 19,299 landed at New-Orleans. In 1847 and '48, 507,359 persons left the United Kingdom; in 1848 only 129,851.

Some think that the accession of population to the United States by immigration will soon reach 500,000 a year. Were our country filled up like Germany, 172 persons to the square mile, the population would be 500,000,000. Europe contained 183,000,000 inhabitants in 1847; in 1848 they had increased to 262,300,000 in the same area. Excess of population, enormous taxation, and the scarcity of subsistence, has driven millions to America within the last twenty years. At a former period, religious persecution banished thousands from otherwise happy homes.

In a few months we will have the decennial census of the United States for 1850, and we have seen a calculation making the population represented 21,027,527, and giving the Eastern States 25, the Middle, including Delaware, 58, Western, free, 50, Southern, or slave, 78, Representatives in Congress, at one member for 100,000 persons, 211, which is too small a number for the transaction of business, and one representative to 100,000 constituents by far too few.

Eighteen hundred and fifty-one will bring us a decennial return from the United Kingdom, which in 1841 contained 26,835,103 inhabitants, and may give a return of nearly 30,000,000 persons, notwithstanding an emigration of more than a million in ten years.

HEALTH OF CHILDREN.

Rising early is a habit of high importance to fix in children; and in forming it there is far greater facility than in other cases. There is a natural propensity in children generally to early rising, which needs only to be gratified and encouraged. They usually retire to bed some time before their parents, and at daylight or at least sunrise, are generally awake and anxious to rise. Many of them are actually bred up with difficulty to the habit of taking a morning nap, which when once formed, generally prevails through life. Let his father deny himself so far as to retire early and become an early riser also. His health, enjoyment, and usefulness, he may depend upon it, will be perceptibly benefited. And this may be connected with another preventive of disease—active employment. The morning is the season for activity; the frame, invigorated by repose, is prepared for exertion, and motion gives pleasure. The pure atmosphere, so much more bracing than at other hours, so much sweeter and more exhilarating than the air of a confined chamber, has been prepared to be breathed, and like all nature's medicines, it is superior to any which science can produce. Early rising and early exercise may more properly be called food than medicine, as they are designed for daily use, and to protect us from disease rather than to remove it. Everything except mere sloth, invites us—nay, requires us—to train up our children to use them. The morning is the most favorable season for exercising the frame, as well as for making useful impressions on the mind and heart; and whoever tries to conduct the education of his child independently of this practice, will lose some of the most favorable opportunities.

A HUNDRED YEARS HENCE.

It strikes me as one of the most impressive of all sentiments, that "It will be the same a hundred years after this!" It is often uttered in the form of a proverb, and with the levity of a mind that is not aware of its importance. A hundred years after this! Good heavens! with what speed and with what certainty will those hundred years come to a close, and a number of days make one revolution of the seasons. Year follows year, and a number of years make up a century. These little intervals of time accumulate, and fill up that mighty space which appears to fancy so big and so immeasurable. The hundred years will come, and they will see the wreck of whole generations. Every living thing that now moves on the face of the earth, will disappear from it. The infant that now hangs on his mother's bosom, will only live in the remembrance of his grand-children. The scene of life and intelligence that is now before me, will be changed into the dark and loathsome forms of corruption. The people who now hear me, they will cease to be spoken of, their memory will perish from the face of the country, their flesh will be devoured by worms; the dark and creeping things that live in the holes of the earth will feed upon their bodies; their coffins will have mouldered away and their bones be thrown up in the new-made grave. And is this the consummation of all things. Is this the final end and issue of man? Is there nothing beyond time and the grave to alleviate the gloomy picture—to chase away these dismal images? Must we sleep forever in the dust, and bid adieu to the light of heaven?—*Dr. Chalmers.*

FOR THE NEW-YORK EVANGELIST.

PASTOR AND PEOPLE.

At the annual meeting of the First Congregational church and society of Rockford, Ill. the following preamble and resolution were unanimously adopted, and ordered to be published in the Herald of the Prairies and New-York Evangelist.

Whereas the Rev. L. H. Loss has labored among us for the last three years, as our religious teacher, with great acceptance and profit; and whereas, by the indications of Providence, he has been called to occupy another field,

Therefore, *Resolved*, That for his arduous and self-denying efforts to promote our moral and spiritual good, we shall ever hold him in *affectionate remembrance*, and beg he will accept this, our humble, but *cordial* and public expression of gratitude and love.

ALDEN THOMAS, *Chairman.*
S. G. TAYLOR, *Clerk.*

Rockford, Jan. 7th, 1850.

How shall he communicate knowledge with his lips, who hath not a treasure of it in his mind?

The Home and the Farm.

TEACHING STEERS TO BACK.

If you would have your cattle learn this art, put them to an empty cart, and let them back it down hill. Never pound their noses, for this gives them pains and wens, and makes them hold their heads down to avoid your blows. In such a position of the head, the ox has no power over the yoke, for his throat is brought to bear on the lower part of the bow, and he cannot do much if he would.

By all means keep his head up, and then the yoke itself will bear against the upper side of the neck—the tough side—and against the horns. If you use a stick or whip, touch the fore legs with it; keep your stick under, and your steers will not put their heads down to come in the way of it. At first they will refuse to walk backwards, and will straddle away from the cart tongue, in order to go sideways, and see where they are to step.

But while the cart is drawing them back, it will be your principal business to keep the steers in time, that they may track after the cart. Be patient now; the cart is helping you, and the steers will soon choose to go backwards after the cart, rather than to stand still and hold it. In a short time your steers will learn to step backwards and keep their bodies close to the tongue, with their heads up. Soon you will teach them to run an empty cart back on level ground; and eventually your cattle will run back any decent load with nearly as much ease as they will draw it forward.

SAVE YOUR MANURE.

What are you doing to save your manure—the food of your next season's crops? Are you allowing it to be dropped in the road, the commons, or on declivities where the fresh rains will wash it beyond reach? Are you subjecting it to drainage from the eave-troughs, or evaporation from sun and wind; or are you carefully housing it, or composting it in a tight, basin-shaped yard, for future use?—*Am. Agr.*

SCIENTIFIC FARMING.

The January number of the American Farmer contains an interesting account of a farm belonging to J. Wallace, Esq. of Cambridge, Md. The statement is of the highest importance, showing as it does the practicability of converting lands of the most unpromising character into fields of great fertility, and that, too, at a trifling expense. Our limits forbid our going into details, but we sincerely wish that every cultivator of a single acre could read this statement. Mr. W. bought, in 1844, his farm of 150 acres, a large portion of which was most of the year under water. He paid $3 per acre, or $450 for the farm. He ditched it, placed all necessary farm buildings upon it, limed and ashed it, and cultivated it. He gives tabular statements of debtor and creditor account for each year, from which it appears that at the end of five years, he has paid for the farm, all the improvements, and the interest upon the amount due from year to year, and has the farm clear. The value of it is increased, so that he could now obtain at a moment, $3500 for the same, and is actually offered a rent for it equivalent to the interest of $7000! All this, too, without having been at any moment more than $1000 in advance for the farm and improvements; and moreover, when he commenced operations, without having any practical knowledge of the business. He resided in the village, and attended to the duties of his profession at the bar.

SWINE.

Look to your swine, with an eye to their comfort in the cold season. Good warm cotes, with a plenty of clean, dry straw, and nourishing food, are indispensable in the winter, and will abundantly repay all cost, particularly if the animals are in a state of preparation for the tub. It is scarcely possible, under such circumstances, to keep them too warm or too well during this inclement season. Liebig, the celebrated German chemist and physiologist, has remarked that our clothing is but an equivalent for a certain amount of food; the latter generates heat, and consequently capacitates the animal system to withstand the cold with less inconvenience and detriment. During their confinement to the sty, hogs should have a few shovelfuls of soil or rotten wood thrown to them weekly; they should also be supplied regularly and constantly with charcoal, salt and brimstone. Two quarts of the first named article per week is little enough for a good-sized hog, and if a box be placed in the sty and kept filled constantly with it, the animal will be better pleased than with occasional doses. Salt may be given daily in their food, or in its natural state—say a handful at a time. The sulphur or brimstone once a fortnight, or oftener if necessary, in meal or "mush." No grain should be fed to the hog whole. This practice is a bad one, though very common, and occasions no inconsiderable loss to the feeder, who, to render pork-raising profitable, should study economy in everything appertaining thereto.

BONE DUST.

Liebig says, that a single pound of bone dust contains as much phosphoric acid as one hundred pounds of wheat. From this we can easily perceive that there are bones wasted on many farms, sufficient to manure their entire wheat crops.

BOILED INDIAN PUDDING.

Stir enough sifted Indian meal into a quart of boiling milk or water to make a very stiff batter. Then stir in two tablespoonfuls of flour—three of sugar or molasses—half a one of ginger, or two teaspoonfuls of cinnamon—and two teaspoonfuls of salt. Two or three eggs much improve the pudding, but are not essential. Some people add a little chopped suet. The pudding can be boiled, so as to be very good, in three hours; but it is better, if boiled nearly double that time.

TO KEEP PICKLES AND SWEETMEATS.

Pickles should be kept in unglazed earthen jars or wooden kegs. Sweetmeats keep best in glass jars; unglazed stone pots will answer very well for common fruit. A paper wet in brandy, or proof spirit, and laid on the preserved fruit, tends to keep it from fermenting. Both pickles and sweetmeats should be watched, particularly when the weather is warm, to see that they do not ferment. Whenever they ferment, turn off the vinegar or syrup, scald, and turn it back while hot. When pickles grow soft, it is owing to the vinegar being too weak. To strengthen it, heat it scalding hot, turn it back on the pickles, and, when lukewarm, put in a little alum and a brown paper wet in molasses. If it does not grow sharp in the course of three weeks, it should be thrown away, and fresh vinegar turned, scalding hot, to the pickles.

THE FARMER'S HOME.

Oh! if there be one spot on earth,
Where cloudless bliss and joy have birth;
Where blighting sorrows seldom come,
And envy's bitter tongue is dumb—
That spot of peace and quiet mirth
Is found beside the Farmer's hearth.

Thrice sacred spot! where friendship's light
In many a lovely eye is bright—
Where hearts and hands to kindness given,
Prepare an antepast for heaven,
And consecrate an humble cot
With all that kings in vain have sought.

"A little house well filled, a little field well tilled, and a little wife well willed, are great riches."

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FLOUR & MEAL. Duty 20 per cent. ad val.
Inspected fine 4.37½a4.62½
State, ord. brands 4.81¼a4.87½
Do. commondo. 4.87½a4.93¾
Do. straight do. 4.93¾a5.00
Do. favorite do. 5.12½a5.25
Ohio&In. mxd do. 5.00 a5.06¼
Michigan do. do. 5.00 a5.06¼
Do. straight do. 5.12½a5.18¾
Do. favorite do. 5.18¾a5.25
Do. fancy do. 5.18¾a5.25
Genesee, pure 5.43¾a5.56¼
Ohio, fancybrands 5.68¾a5.81¼
Genesee do. do. 5.62½a5.75
Ohio, extra do. 5.87½a6.00
Genesee do. do. 5.68¾a6.37½
Rich'd City Mills 6.62½a6.75
Brandywine 5.25 a—.—
Georgetown —.— a5.37½
Alexandria 5.25 a5.31¼
Baltimore Hwd. st 5.25 a5.37½
Richm'd country —.— a5.25
Petersburg city 5.25 a5.31¼
Fredericksburg —.— a5.25
Rye Flour —.— a3.00
Corn Meal, Jersey 2.87½a2.93¾
Do. B'ndywine 3.12½a—.—
Do. do. punch. 14.00 a14.25

FRUIT. Duty: Oranges, Lemons and Green Fruit 20; Nuts, and Grapes not dried, 30; Preserved Fruit or Sweetmeats, and Dry Fruit of all kinds, 40 per cent. ad val.
Raisins, Sun, cask 6.75 a7.50
Do. bunch, box 2.75 a2.80
Do. cluster 2.25 a—.—
Do. Sultana, lb. — a —
Currants, Zante 5 a 6½
Citron 16½a 17
Almonds, Mar's, sft 17 a 18
Do. Ivica, soft sh. 15 a 16½
Do. shelled 16 a 18
Figs, Turkey 7½a 16
Pecan Nuts 7 a 9
Ginger, Can. case 8.50 a9.00

GRAIN. Duty 20 per cent. ad val.
Wheat, wh. Ge. bh. 1.25 a1.30
Do. Ohio 1.00 a1.12½
Red&mxd west. 85 a1.05
Southern new 95 a1.15
Rye, northern — a 63
Corn, Jer.& nor. yel. — a —
South. mxd&wh. 60 a 62
South. yel. new 60 a 61
Western flat yel. 63 a 64
Western mixed 62 a 62½
Barley, western 68 a 70
Oats, northern 43 a 46½
Do. Jersey 39 a 42
Peas, blk eyed, 2bh 1.37½a1.50

HIDES. Duty 5 per cent. ad val.
R.G.& B. Ayres, lb. 11 a 11½
California — a —
Matamoros 10 a —
Dry southern 8½a 9½
Calcutta Buffalo 6½a 7
Do. dry, piece 65 a 80
Do. green salted 80 a1.15

HONEY. Duty 30 per cent. ad val.
Cuba, gallon 55 a60

HOPS. Duty 20 per cent. ad val.
1849, lb. 14 a16

IRON. Duty 30 per cent. ad val. We quote wholesale store prices. Cargoes and entire invoices are sold at lower rates. Our quotations for Bar are for the common, ordinary sizes—the larger and smaller sizes are charged at extra prices.
Pig, Eng&Sc. ton 24.00a 25.00
Do. Am. No. 1 22.00a 23.00
Do. Am. com. 22.50a 23.00
Bar, Norway 105.00a107.50
Do. Rus. PSI 97.50a —.—
Do. Rus. NS —.— a —.—
Swed. ord. szs 85.00a —.—
Amer. rolled 62.50a —.—
Eng. refined 60.00a 62.50
Eng. com. 42.50a 45.00
Sheet, Russia, lb. 13½a 14
Do. Eng.&Am. 3½a —
BoilerPlate, 1st qu 5½a —
Do. 2nd qual. 4½a 4½
Hoop, E&A. cwt 4.00 a 5.00

LEAD. Duty 20 per cent. ad val.
Missouri, 100 lbs. —.— a4.50
Foreign 4.40 a4.50
Bar, lb. — a 4½
Sheet and Pipe — a 4½

LEATHER. (SOLE.) Duty 20 per cent. ad val.
Oak, sla'ter, light, lb. 22 a24
Do. middle 19 a22
Do. heavy 18 a21
Do. dry hide 17 a21
Do. Ohio 20 a23½
Hemlock, light 16½a17
Do. middle 15½a16½
Do. heavy 14 a15
Do. damaged 13½a14½
Do. poor do. 10 a11

LIME. Duty 10 per cent. ad val.
Thomaston, bbl. 85 a 90

MOLASSES. Duty 30 per cent. ad val.
N.Orleans, newcr. gal 26½a27
Porto Rico — a—
Trin. & Cuba musc. — a—

OILS. Duty: Palm 10; Olive 30; Linseed, Sperm (foreign fisheries) and Whale or other Fish (foreign) 20 per cent. ad val.
Florence, 30fl. box —.— a—.—
Olive, 12bots. bkts 3.06¼a3.12½
Do. in casks, gal. 90 a 95
Palm, lb. 5½a 6½
Linseed, city, gal. 88 a 90
Do. English 88 a 90
Whale 42 a 45
Do. refined fall 55 a —
Do. ref. winter 60 a —
Sperm, crude — a1.20
Do. winter unbl 1.22 a1.23
Do. spr&fall do. 1.15 a—.—
Elephant, ref. blchd 65 a —
Lard Oil, fall&win. 65 a 70

PLASTER PARIS. Duty free.
Blue & white, ton 2.12½a2.37½

PROVISIONS. Duty: Cheese 30; all other 20 per cent. ad val.
Beef, mess, bbl. 8.50 a 9.75
Do. prime 6.00 a 6.75
Pri. mess, tce —.— a15.50
Pork, mess, O. bl 10.50 a —.—
Do. prime, O. 8.50 a 8.62½
Do. pri. mess 9.50 a10.00
Lard, Ohio prime, lb 6 a 6½
Hams, pickled 7 a 7½
Do. smoked 9 a 10½
Shoulders, pickled 5 a 5½
Do. smoked 6 a 7
Beef Hams, bbl. —.— a13.00
Beef, smoked, lb. 8 a 8½
Butter, Or.Co. dai. 19 a 22
Do. west. dairy 15 a 18
Do. Ohio 9 a 11
Do. grease — a —
Cheese 5 a 7

RICE. Duty 20 per cent. ad val.
Ord. to fair, 100lbs. 3.00 a3.12½
Good to prime 3.25 a3.50

SALT. Duty 20 per cent. ad val.
Turks Island, bushel 23 a —
St. Martins 20 a 21
Liv'pool grd. sack 95 a1.00
Do. fine 1.25 a—.—
Do. do. Ashton's 1.45 a1.50

SEEDS. Duty: Clover and Timothy free; Flax Seed 20 per cent. ad val.
Clover, lb. 7 a 7½
Timothy, tierce 20.00 a22.00
Flax, rough, bush 1.50 a 1.55

SPICES. Duty: Pepper 30; all other 40 per cent. ad val.
Cassia, in mats, lb. 26 a —
Ginger, race 5 a 5½
Mace 80 a 87½
Nutmegs, No. 1 1.10 a1.15
Pepper, Sumatra — a 8
Pimento, Jam. cash 13 a 13½
Cloves, cash — a 20

SUGARS. Duty 30 per cent. ad val.
St. Croix, lb. — a—
New-Orleans 4½a 5½
Cuba, muscovado 4½a 5½
Porto Rico 4½a 5½
Havana white 7¼a 7¾
Do. brown 5 a 6½
Stuart's dble ref. loaf 9½a—
Woolsey & Co. "standard loaf" 9½a—
Havemeyers & Moller's loaf 9½a—

WOOL. Duty 30 per cent. ad val.
Amer. Sax. fleece, lb. 45 a50
Do. full blood Mer. 40 a42
Do. ½ and ¾ Mer. 36 a38
Do. native & ¼ Mer. 33 a35
Superfine pulled, cntry 36 a37
No. 1 pulled, country 32 a33
Superfine pulled, city 35 a36
No. 1 pulled city, lmbs 31 a32
South Amer. washed 12 a14
Do. washed&pckd. 19 a20
Do. unwashed 7 a 8
S.A. Cordova, washed 22 a23
Do. unwashed 12 a13
African do. 6 a 8
Smyrna do. 12 a14
Mexican do. 13 a14

ZINC. Duty: in Pigs 5; in Sheets 15 per cent. ad val.
In sheets, lb. 5½a 5½

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